

VOLUME SEVEN • NUMBER FOUR • WINTER 1986

HUMAN DEVELOPMENT

**The Jesuit Educational
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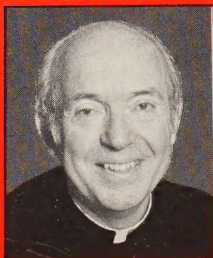
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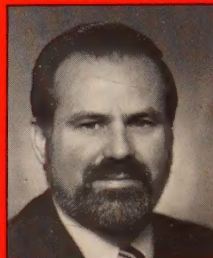
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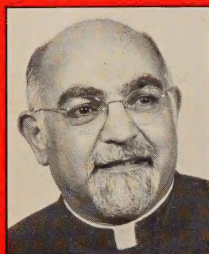
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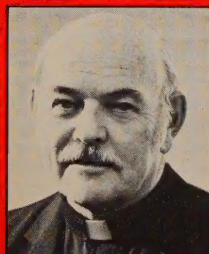
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The quarterly journal *Human Development* (ISSN 0197-3096) is published by the Affirmation Center for Education, 20 Park Plaza, Suite 1001, Boston, MA 02116. This is a nonprofit organization established to be of service to persons involved in religious leadership and formation, spiritual direction, pastoral care, and education. Subscription rate \$18.00 U.S. All other countries: \$25.00. Single copies \$7.00 in the U.S. & Canada. All other countries \$8.00. Second class postage paid in Boston and additional mailing offices. Postmaster: Send 3579 to *Human Development*, P.O. Box 3000, Dept. HD, Denville, NJ 07834. Copyright 1987 by *Human Development*. All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage and retrieval system, without permission in writing from the publishers.

New subscriptions, renewals, and change of address (please include mailing label if available): **HUMAN DEVELOPMENT**, P.O. Box 3000, Dept. HD, Denville, NJ 07834.

Letters to the Editor, all other correspondence may be sent to **HUMAN DEVELOPMENT**, 42 Kirkland Street, Cambridge, MA 02138. (617) 547-1250.

HUMAN DEVELOPMENT

CONTENTS

7

WOMEN AND MEN COLLABORATING IN MINISTRY

Catherine Casey, O.P., Ph.D.

12

CAUTIONS AND CHALLENGES FOR RELIGIOUS IN THE 1990s

Joel Giallanza, C.S.C., M.A.

18

CELIBATES RELATING TO FAMILIES

Sally A. Kenel, D.W., Ph.D., Frank J. McNulty, S.T.D.

24

RIGHT SPIRIT

James Torrens, S.J.

29

SEXUAL ABUSE OF MINORS

Examining Deviant Behavior in the Context of Clerical and Religious Life

G. Martin Keller, O.S.A.

36

INTENTIONAL LEADERSHIP DEVELOPMENT

A Progress Report

Stephanie R. Wernig, Ph.D.

39

HOW GOOD ARE WE?

Lea Anne Hunter, S.F.C.C.

41

DISCOVERING LEADERSHIP TALENT

The SRI Process Assists Religious Congregations

Jo Ann Miller, O.S.F., Elizabeth Heese, O.S.F.

2

EDITORIAL BOARD

3

EDITORIAL

4

AUTHORS IN THIS ISSUE

5

LETTERS TO THE EDITOR

27

QUESTION BOX

CAN EXERCISE LENGTHEN YOUR LIFE?

46

BOOK REVIEWS

HUMAN DEVELOPMENT

EDITOR-IN-CHIEF

JAMES J. GILL, S.J., M.D.

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Manuscripts should be submitted in duplicate to the Executive Editor, Linda Amadeo, 42 Kirkland St., Cambridge, MA 02138. Copy should be typewritten double spaced on 8½ × 11 inch white paper, 70 characters per line and 28 lines per page. Manuscripts are received with the understanding that they have not been previously published and are not currently under consideration elsewhere. Feature articles should be limited to 4,500 words (15 pages) with no more than 10 listings in the bibliography; filler items of between 500 and 1,000 words will be considered. All accepted material is subject to editing.

Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Illustrations, if any, should be submitted as high-quality, glossy, unmounted black-and-white photographic prints. Do not send original artwork.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

Book reviews, which should not exceed 600 words in length, should be sent to the Book Review Editor, Jon O'Brien, S.J., D.O., Jesuit Community, Georgetown University, Washington, D.C. 20057.

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EDITORIAL

BOOMERANG EFFECT BRINGS SURPRISE

An explanation is in order. In the last issue of *Human Development* we printed an editorial in two parts. In one, I stated that it was the intention of the Jesuit Educational Center for Human Development to turn over to the House of Affirmation the right to edit and publish this journal in the future. The transfer was to be accomplished without remuneration of any sort, excepting of course the satisfaction of knowing that the publication would continue in good hands and the nature of the quarterly would not substantially change.

In the second part of the editorial, Father Thomas Kane, who was willing to take on the title and responsibilities of editor-in-chief, expressed his appreciation of our offer and said some very kind things about the origins and quality of *Human Development*. Both of us, and the two agencies for which we were speaking, were hopeful that the outcome of this transfer would be beneficial to our readers all over the world. At the time of writing we felt certain that the legal aspects of the turn-over process could be settled by our respective attorneys who were working on what we anticipated would be a mutually acceptable "letter of agreement."

The attorneys were unable to reach agreement. Consequently, the Board of Directors of the Jesuit Educational Center for Human Development, recognizing that many months had passed since negotiations had been initiated and that the legal incompleteness of the transfer constituted a very undesirable situation, decided to withdraw the offer to give

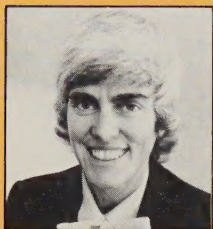
this publication to the House of Affirmation. So, like a boomerang flung into the air, *Human Development*, in God's inscrutable providence, has come to rest in the same hands that intended to let go of it. No one would have guessed this would occur. Still, we are grateful to the House of Affirmation for the interest they showed in keeping *Human Development* thriving.

The hope we entertain at the Jesuit Educational Center for Human Development, as we renew our efforts to make this the most interesting and useful journal that we can, is that many new writers will join our past and present contributors in sharing with our worldwide readers the expertise they have acquired in the theory and practice of bringing others to the full-scale development of the humanity God has given them. Along with original manuscripts, we want more letters to the editor that will express support of or disagreement with the articles we print. At the present time, we have more subscribers than ever; what we desire is a more vigorous interaction between our readers and those who so thoughtfully and generously write for them. We need, too, our readers' suggestions about what topics and issues would be of greatest interest, and also competent authors to send us a steady stream of manuscripts. The success of our venture in publishing depends on all these elements. Our staff promises to hold onto *Human Development* now, and to make it, with God's continuing help, the very best publication we can.

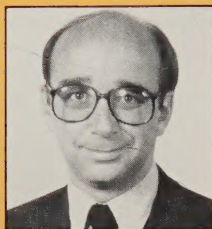


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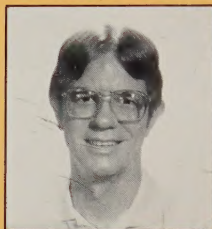
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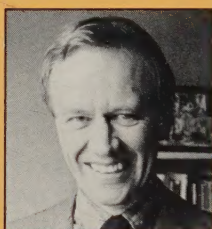
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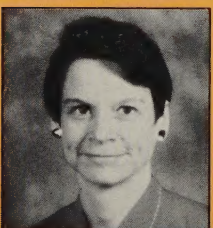
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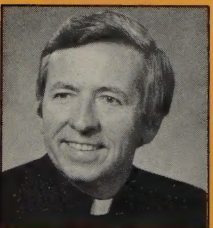
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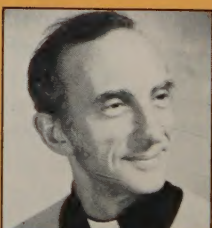
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LETTERS TO THE EDITOR

Pastoral Care for AIDS Patients

The Surgeon General of the U.S. Public Health Service recently wrote the following in his Report on Acquired Immune Deficiency Syndrome (AIDS): "It is predicted that during 1991 there will be 145,000 patients requiring hospitalization at least once and 54,000 patients who will die of AIDS. . . . The strain on the health system can be lessened by family, social, and psychological support mechanisms in the community. Programs are needed to train chaplains, clergy, social workers, and volunteers to deal with AIDS."

He also states that "Upon being informed of infection with the AIDS virus, a young, active, vigorous person faces anxiety and depression brought on by fears associated with social isolation and dying. Dealing with these individual and family concerns will require the best efforts of mental-health professionals."

I believe it would be helpful to priests and to religious men and women if HUMAN DEVELOPMENT put us in touch with places offering programs that prepare pastoral care providers to deal competently with this expanding problem described by the Surgeon General. Can you write an article or in some other way refer us to such programs that are currently available?

Rev. William J. Connolly, S.J.
Cambridge, Massachusetts

Editor's reply: We are grateful for this suggestion and will immediately begin preparing the type of article you request. It would be helpful to us if persons familiar with such programs would write a brief letter telling us the location and nature of any program in their vicinity.

Update on Cholesterol

In several of your past issues you have told your readers about the link between cholesterol in the blood and heart attacks. You might be interested in

updating your information for them. A study recently reported in the *Journal of the American Medical Association* has found that four out of five middle-aged men in this country are at risk of dying prematurely from a heart attack, and many of these have blood cholesterol levels that most physicians would regard as only moderately elevated.

Dr. Jeremiah Stanler, of Northwestern University, who conducted the study under the sponsorship of the National Heart, Lung and Blood Institute, has stated: "High risk is not just in the upper 1 percent or 10 percent. It involves 80 percent of the population." His study included 356,222 men who were between the ages of 35 and 57. He and his associates, as a result of their research, arrived at the surprising conclusion that an increased risk of mortality began to appear at levels just above 180 milligrams per deciliter of blood, a level that most cardiologists have considered safe until now. When their cholesterol readings (over six years) were between 182 and 202, the mortality rate for the men in whom coronary heart disease developed increased by 29 percent. The men with readings between 203 and 220 increased their death rate by 73 percent; those with readings between 221 and 244, by 121 percent. For the many with levels of 245 and above, the increase was an alarming 242 percent.

The Northwestern study showed that elevated cholesterol is a danger even for men who do not smoke and also for those who have normal blood pressure. In an editorial in the November 26, 1986, issue of the *Journal of the American Medical Association*, doctors Basil Rifkind and Claude Lenfant emphasized the important fact that "on the average, each 1% (about 2 to 3 milligrams per deciliter) reduction in cholesterol results in an approximate 2% reduction in coronary heart disease, a relationship of considerable clinical and public health significance."

Fortunately, for those persons who cannot lower their dangerous cholesterol levels by diet alone, a new drug called Lovastatin is now available. It works by reducing the production of cholesterol in the liver, thereby cutting down the amount of artery-clogging cholesterol circulating in the bloodstream.

Don't stop encouraging your readers to find out from their doctors how much cholesterol is actually making its way through their arteries. Such knowledge and a little attention to their nutrition could be lifesaving.

John Murray, S.J., M.D.
Worcester, Massachusetts

Warn About Quackery

In the Summer 1986 issue you helpfully called my attention to the Better Business Bureau of Metropolitan New York's report on unproven remedies that "could lead to the worsening of an arthritic problem." I'm grateful, as I am sure other readers are, for that reference. But I wish you had gone further. We need to hear warnings about other quack medical remedies that are becoming increasingly popular.

For instance, just two months ago General Nutrition, Inc., a chain of more than a thousand health-food stores, pleaded guilty in federal court to promoting primrose oil as a cure for high blood pressure. The company had been distributing the product to its stores along with literature claiming it could also cure arthritis and multiple sclerosis. Their salespeople were repeating these claims to customers, without a shred of valid scientific evidence to substantiate them.

U.S. News & World Report stated not long ago: "Despite respected findings that people who eat a balanced diet don't need vitamin supplements, the market is flooded with vitamin concoctions that are suggested to prevent or cure everything from baldness to cancer. Much of this misinformation about vitamins is provided by health-food stores or a 'nutritional consultant'—anyone who has sent off \$50 to a mail-order accrediting firm called the American Association of Nutritional Consultants. 'We've got two dogs, a cat, and a hamster that are registered nutrition consultants,' says William Jarvis of the National Council Against Health Fraud. The Recommended Dietary Allowances of vitamins established by the National Academy of Sciences are far higher than what almost anyone in the U.S. actually needs. Excess amounts of some vitamins are dangerous. Vitamin A taken at a rate even a few times the rec-

ommended level has caused liver damage and birth defects. . . . [A] boy who suffered severe vitamin A poisoning is suing both the health-food store that sold megadose capsules of the vitamin and the author of the book—which the store promoted—that claimed vitamin A was harmless and could cure acne."

You ought to be warning your readers the way *U.S.A. Today* recently advised theirs: "There's no scientific evidence that vitamins reduce stress or its effects. But taking them may provide a 'placebo' effect. There's also no solid scientific evidence—yet—that vitamins prevent disease or make people live longer. Most major medical organizations warn against taking megadoses of vitamins. One example: Vitamin D overdoses can lead to kidney damage, abnormal bone development, and hypercalcemia (too much calcium in the blood).

I have read that the sale of calcium pills has shot up from \$17 million in 1980 to about \$200 million this past year after a torrent of medical reports linked calcium deficiency to the onset of osteoporosis, the condition that leaves one in every four women over 60 with brittle bones. I also read that a government panel, after studying research that American women on average eat half the recommended amount of calcium, suggested that we take between 1 and 1.5 grams of calcium a day (four glasses of milk) to help reduce the risk of osteoporosis. New studies in Denmark and the U.S., however, have found no difference in the rate of bone loss over two years between women who ate a lot of calcium and those who ate relatively little of the mineral. Dr. Lawrence Riggs, of the Mayo Clinic, Rochester, Minnesota, who conducted the U.S. study, has said, "Whether eating more calcium (diet or pills) can affect osteoporosis risk is still very much an open question."

In light of the fact that fraudulent advertising bilks the public out of \$10 billion a year in this country alone, I think you should keep telling us, through HUMAN DEVELOPMENT, what valid scientific studies are revealing about nutrition and cures, but also what is being learned about false or deceptive claims. As a nurse I am very much aware that relying on cures that are valueless all too often keeps patients from pursuing the legitimate medical treatment that might be able to save their lives.

Gemma Sullivan, R.N., B.S.
Manchester, Connecticut

WOMEN AND MEN COLLABORATING IN MINISTRY

CATHERINE CASEY, O.P., Ph.D.

God said, 'Let us make man in our own image, in the likeness of ourselves and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild beasts, and all the reptiles that crawl upon the earth.'

"God created man in the image of himself, in the image of God he created him, male and female he created them. God blessed them saying to them, 'Be fruitful, multiply, fill the earth and conquer it.'"

In this passage from *Genesis*, the scripture is clearly saying that the mandate issued to men and women is to be fulfilled together, not in isolation from each other.

Historically, the church so completely lost sight of this dual command that seminarians and religious men and women were placed in homosocial environments—sometimes as early as age 14—to be trained for church ministry. There they were taught to be careful, even fearful and suspicious, around people of the other sex. This message was communicated both implicitly and explicitly by rules and customs that pre-Vatican II clergy and religious vividly remember. Most of these rules have changed, but much of the formation of clergy and religious still occurs in a homosocial environment, and the residue of these past rules and customs often causes awkwardness in associating with people of the other sex.

Shifting sex roles in American culture also contribute to feelings of inability to relate comfortably.

The church had well-defined and often narrow role expectations—women stayed in their place (i.e., the convent, home, school, hospital) and men stayed in theirs (i.e., the market place, rectory, altar, pulpit).

Out of these well-defined roles, celibate men and women related to the other sex. Typically, the women in the life of the priest were his mother and sisters, secretary, housekeeper-cook-laundress, the sisters who ran the parish school, and women who came to him for counseling or who served in various parish organizations. Men in the life of the woman religious were her father and brothers, her confessor/spiritual director, the pastor, and the chaplain.

Until the recent past, peer and colleague relationships among male and female clergy and religious were almost nonexistent. Models of collaborative male-female ministry were few. Now, clergy and religious are called to collaborate in many spheres of ministry. Collaboration is fast becoming the norm rather than the exception.

EMOTIONS SOMETIMES PROTECT

Still, many in ministry have not yet learned how to work comfortably with the other sex as peers. Since they still reside in homosocial environments, they sometimes have inadequate social skills; they also fear that relationships between men and women will become easily eroticized.

Instances in which the sexualizing of a relationship

Psychologists say that competition stems from the need to use power, prestige, and authority as a reassurance against fear and anxiety

resulted in a change in vocational choice are easy to document. Another dynamic often results, however—fear of sexual vulnerability, which is difficult to acknowledge to oneself or others. Frequently, this fear is converted to anger or hostility, which are safer to communicate, providing a cushion of protection. The fear and hostility are often communicated to the other, sometimes directly, more often indirectly. Generally, a relationship will not become close and sexual attraction will not result if one person is feeling hostile toward the other.

Priests sometimes perceive women religious as angry. Most of these women are sensitive to the issue of sex discrimination. The oppression of women is a reality. Women are statistically more often poor, underpaid, and victims of crime and sexual violence. Yet the oppression of men is also a reality. Men have been socially conditioned (to a great degree by women) to repress and deny their tender and vulnerable emotions and to believe that they have to win and control or else they are not manly. Both men and women have culture and history teaching them that there is reason to be afraid, and both have translated that fear into anger.

But anger is considered an uncivilized and unchristian emotion by many, and so it, too, is repressed and denied. These uncomfortable emotions, fear and anger, can create a tremendous undercurrent of subconscious turbulence in relationships between men and women.

SOURCES OF DIFFICULTY

Yet the challenge to collaborate stated in *Genesis* remains. A closer look at some of the elements of fear and anger can assist us to find a way of moving

past these obstacles to genuine cooperation between the men and women who serve the church.

The wellspring of this fear and anger is what theologian Matthew Fox calls the "demonic trinity": competition, compulsion, and dualism. Both women and men are their victims. The elements of this unholy trinity are certainly not mutually exclusive. For example, competition assumes the dualism of winners and losers, and the compulsion to win in our American culture is expressed in the exorbitant salaries of coaches and professional athletes. For the sake of clarity, however, I will comment on each of the three elements separately.

COMPETITION

The desire to be like God—the temptation to omnipotence—is the source of competition. It is the desire and quest for power, and it is as American as apple pie, a cultural value, almost a god that Americans worship. Psychologists say that competition stems from the need to use power, prestige, and authority as a reassurance against fear and anxiety. Rather than own one's helplessness, weakness, or vulnerability, a person pursues relationships in a competitive manner with a goal of dominating the other. Hostility may take the form of direct aggression or humiliating and derogatory remarks, or it may be expressed through subtle putdowns, "benign neglect," or slighting behavior. Examples would include failing to acknowledge the ideas or suggestions of another, and statements such as, "What can you expect from an emotional woman" or "What can you expect from a rigid priest."

Psychiatrist Karen Horney wrote that competition is pervasive in the American economic system. From there it radiates into all other activities and permeates love, social relations, and play. Therefore, competition is a problem for everyone in our culture, and according to Horney, it is not at all surprising to find it an unending center of neurotic conflicts.

Competition can control a person's motivations so that the only way he or she can strive with another is competitively. The need for power, prestige, and authority gets in the way of collaboration, sharing of ideas, and the complementarity of talents and gifts. The other is perceived as a threat rather than an ally. To a priest, the perceived threat can be heightened when a woman coming on staff has better training and academic credentials than he has. If the woman has developed a habit of communicating with men either indirectly or passive-aggressively, the perceived threat may be even greater.

Two antidotes to competitiveness are the virtues of humility and justice. Jesus said, "Shoulder my yoke and learn from me for I am gentle and humble of heart. . . . Yes my yoke is easy and my burden light." (Mt 11:29–30). This hardly sounds competitive or compulsive. Jesus is saying in effect, "Learn from me, for I am human." He saved the world, yet he

BARRIERS TO COLLABORATION ON THE PATH OF MINISTRY



did not finish the job; he calls on his followers to continue the work. In his humanity, the Son of God required help. Like him, his followers are called by the virtue of humility to rely on the help of others. This requires admitting to oneself and others what is lacking in skills, talents, time, and energy.

Furthermore, all of us are called by the virtue of justice to give another what is his or her right. American culture teaches men that they are to be dominant—physically, sexually, and economically. In addition, the hierarchical structure of the church gives clerics status, privilege, and power that is not given to women. Transcending culture and church structure is not an easy task. To enter into collaborative ministry requires much of both the women and men involved, much that is countercultural, and much that is counter to the demonic power of competition, namely, humility and justice.

Practically speaking, this means that

1. Men should work against the cultural norm of male dominance, power, and economic control over women

2. Women should work to eradicate psychological and emotional oppression of men
3. Both men and women should acknowledge that persons of the other sex can make up what is lacking in their own abilities and energies
4. Both women and men should listen to one another's stories of hurt and anger resulting from past attempts at collaborative ministry and in this way strive to heal past injuries

COMPULSION

The dictionary defines *compulsion* as a strong, usually irresistible impulse to perform an act that is contrary to the will of the subject. Some social scientists and theologians believe compulsion is the source of competition. Certainly many Americans are compulsive about winning and being the best.

William Eckhardt, in the book *Compassion: Toward a Science of Value*, describes how compulsiveness blocks laughter, celebration, and listening. True collaboration cannot happen if these are missing, for it is only in the context of these elements

that an individual can reveal his or her true self. Religious women often complain of a lack of listening on the part of the pastors they work for: "He is so threatened, he can't listen to my ideas." Priests often complain of the anger of religious women: "Why is she angry at me? I didn't do anything to her." Thus, laughter and celebration are impossible. The compulsive person is preoccupied with his or her own world and is incapable of being present to another.

Compulsion is insidious when it wears the mask of good works and piety. It is so whenever projects are taken on in such a way that other staff members are required to fall in line without questioning priorities, tasks, or work demands. Clearly, there is no freedom, flexibility, or openness to the Spirit. Rather, there is rigidity, self-centeredness, and a sense of being driven.

Both men and women are equally prone to a compulsive approach to ministry. Many formation and seminary programs have reinforced such an approach. Moreover, compulsive leadership is authoritarian, and when the leader is not obeyed he or she is likely to become directive, restrictive, and punitive, either overtly or covertly. The compulsively competitive person is *driven* to power, *driven* to prestige, and *driven* to be in control. The need for control of self and of others is central to the compulsive person and is energized by an unconscious fear of personal loss if control is not maintained.

Antidotes to compulsiveness are hope and trust. When people having these qualities approach one another, emotional barriers that inhibit real listening are lowered; deep acceptance and understanding are promoted. Communicating with hope and trust allows expression of pain, joy, fear, doubt—the entire spectrum of human emotions. When hope and trust are present, the courage to laugh and celebrate becomes stronger than the compulsion to control.

In practical terms, living the gospel virtues of hope and trust in collaborative ministry requires that

1. Both women and men approach each other as equals
2. Both men and women encourage each other to offer their ideas and insights
3. Both women and men take the time to celebrate together, cry together, laugh together
4. Those in leadership model a style of leadership that actualizes the belief that we are all brothers and sisters in Christ

DUALISM

This is a manner of perception in which life is seen in terms of either/or, e.g., black-white, old-young, good-evil, liberal-conservative, male-female. The insidiousness of dualism lies in the belief that one of the polarities of the dualistic dichotomy is good and the other is not good.

Dualistic thinking is a subtle evil. Being taught

Compulsion is insidious when it wears the mask of good works and piety

from the cradle and through formal education, it permeates our culture. Without consciously realizing that we are doing so, members of Western society absorb this dualistic way of perceiving and behave in ways consistent with it. Racism, ageism, consumerism, and sexism all spring from dualistic thinking, and within these "isms" competition and compulsion run rampant. The end result is arrogance, dominance, and oppression. People are stereotyped and pigeonholed. Relationships are stilted and stylized.

Maleness and femaleness viewed dualistically puts men and women into a competitive and/or compulsive mode of relating. Coming out of the dualism of win-lose, the compulsion to win and the fear of losing make for defensive relationships. The dualism of dominant-submissive creates role expectations on the part of both men and women that perpetuate the evils of sexism. Furthermore, men and women in ministry together, who view ideas and opinions as either right or wrong, will have great difficulty listening to one another.

The dualism of good-evil creates all sorts of sexual ghosts when men and women are relating. For instance, erotic feelings that might occur are to be compulsively avoided, for they are always considered evil, at least for celibates. In addition, our secular culture allows men to compulsively satisfy their sexual urges, whereas women are taught that they have to set the limits on the men's erotic behavior. Of course, seductiveness in women is always to be feared, especially by the ordained clergy. All the while, women experiencing themselves on the subservient, submissive sides of popular dualisms often use seductiveness, or indirect manipulation, to have some sense of power and control in their lives.

The antidotes to dualism are truth and mercy. Truth calls us to explore reality with honesty. In *truth*, reality is not dualistically split into either-or categories; rather, there is a oneness and unity of all creation in God whose love surrounds all dimensions of existence. Instead of thinking of one another in terms such as good-evil, strong-weak, spiritual-worldly, female-male, the Christian is challenged to perceive in an inclusive way. The dichotomy of God and humanity was bridged by Jesus, who transcended the dualistic barriers and taught a new way of perceiving. Each person encompasses the reality of spirit and body, strength and weakness, good and evil, etc. A clear instance of Jesus teaching us to accept this reality was his statement, "Why do you observe the splinter in your brother's eye and never notice the plank in your own? . . . Take the plank out of your own eye first, and then you will see clearly enough to take the splinter out of your brother's eye." (Mt 7:3-5).

Mercy flows from a solid acceptance of the truth that each person is both saint and sinner, strong and weak, good and evil, and so on. Knowing the truth of God's love, even though there is a plank in her or his eye, allows the Christian to break down the barriers of dualistic separateness and attain forgiveness of self and others with acceptance and trust. This done, men and women can collaborate, laugh, and celebrate together, and provide a powerful witness to the gospel reality that we are all sisters and brothers in Christ.

In practical terms, truth and mercy will abound in the collaborative setting when

1. Both the women and men are rooted in a scripture-based prayer life
2. Both men and women develop self-honesty and self-acceptance
3. Both men and women accept the truth of God's mercy and forgiveness and thus forgive themselves and others

Moving beyond the demonic trinity of competition, compulsion, and dualism requires a countercultural approach to relationships, one that is modeled by Jesus in the Gospels. When men and women stop relating to one another in fear, the potency of their ministry is magnified a hundred-fold, for then their lives as well as their words speak the message of Jesus.

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Exercise Brings Multiple Benefits

Sports medicine specialist Joseph Haggerty, M.D., wrote recently, "If we could offer a *pill* to lengthen people's lives, decrease tension, improve work productivity, and give them a method to get rid of destructive habits such as smoking, and if that pill were without harmful side effects and free, I'll bet everyone would take it in an instant." Then Dr. Haggerty added, "The truth is, that pill is already available—it's exercise."

Writing in *Health Digest*, published by St. Mary's Hospital and Medical Center, in San Francisco, Dr. Haggerty states that the three most effective exercises in terms of aerobic workout and muscle and body conditioning are walking, swimming, and bicycling.

He recommends, "Walk as much as possible on level surfaces; downhill is particularly hard on the knees. Also, wear a well-cushioned, wide, comfortable walking shoe with

vibram soles, such as Rockports, or a good running shoe."

Swimming, Dr. Haggerty believes, is the best exercise for people who have knee problems. It can also be used to get into condition for other sports. He observes, "Pool walking is a particularly good conditioning activity. Walk from side to side at the shallow end of the pool. The drag effect of pulling legs through the water is a real workout for even those athletes in the best condition."

For those who prefer bicycling, the doctor prescribes that the seat of the bicycle should be as high as possible and the gears set as low as possible so that there is a lot of foot pedalling without a lot of resistance, in order to "promote better knee mechanics and good cardiorespiratory conditioning."

Dr. Haggerty concludes, "Whether people walk, bike, or swim, they should plan to do that activity on a *regular basis*."

Cautions and Challenges for Religious in the 1990S

JOEL GIALLANZA, C.S.C., M.A.

With the recent publication of the document *Essential Elements in the Church's Teaching on Religious Life* and the papal letter that accompanied it, the members of religious congregations are taking a closer look at their experience during the last twenty years. Of course, this is not a completely new exercise for religious; the period of "special experimentation," as the document calls it, has itself necessitated a serious self-examination by religious women and men. The processes in which their congregations have been engaged for the revision and approval of their constitutions are a significant part of that self-examination. If there is something that seems new, it is the Pope's call for the bishops of this country to join religious in taking that closer inner look, and as the bishops undertake this pastoral ministry, they will no doubt have some cautions and challenges to present to religious.

But that will not be the end of the closer inspection; religious will undoubtedly have some self-addressed cautions and challenges that will emerge from their experience. These present reflections will identify three of the cautions and challenges facing religious life as it moves toward the second millennium of Christianity. Obviously, these three will not exhaust all that religious could say to themselves about their experience since the Second Vatican Council. My own hope is simply to contribute to the

continuing self-examination of religious, so that as religious life moves into the 1990s and beyond it will be reaffirmed as a powerful witness to the crucified and risen Lord.

AVOID PREOCCUPATION WITH STATISTICS

Religious must caution themselves against a preoccupation with declining numbers and rising ages. Numbers and ages are topics that have been and are commanding more and more attention from religious; much time and energy is expended in seeking and analyzing the whys and wherefores of the multifaceted "vocations crisis." Religious are not alone, however, in focusing their attention on these issues. John Paul II wrote in his letter to the U.S. bishops that "decline in numbers is a matter of grave concern to me. . . . As a result of this decline, the median age of religious is rising and their ability to serve the needs of the Church is becoming increasingly more limited." Clearly, this is an area in which a joint analysis by bishops and religious could prove to be enlightening.

Religious value their way of life. Thus, the importance of an active interest in vocations and a healthy concern for the future of their congregations is without question. The caution here is to avoid a debilitating preoccupation with numbers and ages, a

preoccupation that has a two-fold effect. First, it erodes faith. In particular, it undermines the conviction that religious life can continue to be an effective means of living the gospel. The loss—or even diminishment—of that conviction numbs the desire to invite others to this way of life. In place of this conviction there emerges a subtle despair, or at least discouragement, concerning not only the future of a particular congregation but of religious life itself.

Second, such a preoccupation diminishes apostolic creativity. In particular, it overlooks the ability of religious life to be a significant means of evangelization in response to the needs of the church and contemporary society. As the awareness of that ability diminishes, apathy toward the ministerial vitality of the congregation settles in. It may be very true that religious do not do now all that they did in the past, and it is possible that they may not do in the future all that they are doing now. Nevertheless, neither the past nor the future, in and of themselves, can control the willingness of religious to respond to current needs. Religious must choose to be involved; with that choice, apostolic creativity will continue to flourish in religious life as it has over the centuries.

The combined impact of this erosion of faith and diminishment of apostolic creativity creates a complacency that touches every aspect of religious life. Common prayer quickly becomes a routine task to be accomplished, personal prayer is minimized or it disappears altogether, and both lose the quality that marks prayer as an expression of a love relationship with the Lord. Community living is reduced to a convenience, a guaranteed housing situation, rather than being a commitment to a way of life with others. Ministry is undertaken as a job; its basic character as a means of evangelization is clouded over. Daily routines and responsibilities are molded so that personal preferences are well preserved and prioritized over everything else. Even the vows are lived in a minimal way and abuses are rationalized.

Regardless of how this complacency expresses itself, once it has taken over, the question must be asked, “Why do I/we remain in religious life?” Religious life is intended to engage a person in a spiritual evolution, that is, a progressive identification with the life of Jesus of Nazareth, a transformation into the image of Jesus by following his example. If that evolution is undermined by complacency, then religious life loses its meaning and direction.

Challenge to Reaffirm Faith. *The challenge for religious is to reaffirm their faith, which proclaims Jesus as Lord, present and active through them.* Religious life is a life of faith, as is all of Christian life. Religious life is more than what can be measured by statistics and the computations of median ages. Faith is the measure, base, and support of religious life; it is the means by which God’s will is discovered and completed. Admittedly, those statistics and computations

cannot be ignored or wished away, but neither should they be seen only as prophecies of doom.

Today, and for the future, religious must be willing to live the bold confidence to which Jesus challenged Thomas in what could be called the “ninth beatitude”: “Blessed are those who have not seen and yet believe” (Jn 20:29). It is not easy to see clearly *what* the Lord is doing in religious life today, not to mention *why* he does what he does. St. Paul wisely states that “we walk by faith, not by sight” (2 Cor 5:7). That is to say, the lack of sight does not alter the faith we are taught through Jesus’ own words: “I am with you always, until the end of the world” (Mt 28:20).

To believe in the crucified and risen Lord who continues to live and work among his people is to live the faith that the Letter to the Hebrews describes as “the confident assurance concerning what we hope for, and conviction about things we do not see” (11:1). It is that same faith that nurtures apostolic vitality and creativity, for if religious walk by faith then they minister by faith also. Jesus promised his disciples that great things would be done if they had faith no more than the size of a mustard seed. Similarly, it is not by larger numbers and lower median ages that religious will do great things for the church. Obviously, those realities do have a very practical part to play in the future of religious life; but whatever the numbers and ages, the true power of religious life rests in that one faith that proclaims—by word and action—“to the glory of God the Father that Jesus Christ is Lord!” (Phil 2:11).

AVOID MINIMIZING COMMON BONDS

Religious must caution themselves against minimizing—or neglecting—the common bonds that unite them. Diversity is clearly a hallmark of contemporary religious life; even within a single congregation, there is diversity in ministries, in living styles, and even in the interpretations of what it means to be a member of that congregation. All of this is in addition to the natural diversity of personalities found in any gathering of individuals and to the geographical distances and cultural differences represented in locations where religious live and minister. This diversity reflects the willingness of religious to place themselves and their resources at the disposal of the church and society. This diversity is part of the apostolic effectiveness of religious congregations.

There is, however, a shadow side to the diversity that is evident in apostolic religious life today, and in this is the caution: the bonds by which religious recognize themselves as members of a particular community can be minimized or neglected altogether. That minimization or negligence tends to be lived out in two ways.

The first way involves a selective approach to religious life. It is possible to live religious life as if it were a giant supermarket: pick what is most appealing and agreeable and then leave the rest for

FLAGS FOR RELIGIOUS' FUTURE



others. Although such selective living is quite possible, it does not alter the *total* commitment that was made and the consequent responsibilities that were accepted through incorporation into a religious congregation. The common bonds inherent in that commitment and those responsibilities are expressed through the styles of life in local communities; the issues that emerge and are discussed on the local, provincial/regional, and general levels; the characteristics that give identity to each of the provinces/regions within a congregation; and the values, practices, goals, and hopes articulated by chapters and in constitutions. These are basic common bonds; to these must be added the bonds of friendship and the common experiences of years together in initial formation and training for ministry. The list of common

bonds may differ from person to person within the same congregation, but the *generic* list is always expressed by chapters and constitutions. To select only those facets that are personally agreeable is selfish, for it avoids the asceticism that is necessarily a part of the commitment to live in communion with others. The selective approach to religious life is arrogant, compromising that commitment and leading into yet another way of minimizing or neglecting common bonds.

The second way of living out the minimization or negligence of common bonds is by rationalizing personal preferences to justify their supremacy over the common good. Abuses can enter and have entered religious life through this rationalization; there is simply no aspect of religious life immune from it.

Most rationalizations are very subtle. On the surface they seem perfectly good and logical. Their flaw, however, lies in their inconsistency with the specifics of the total commitment to religious life. Whether those specifics concern ministry, prayer, community, or vows, not every activity and attitude concerning them can be justified as an expression of the common good. It would not be surprising, then, if rationalized inconsistency were supported by an adamant personal defensiveness and inflexibility. None of this is new of course; St. Teresa of Avila was prompted to caution the members of the Carmelite Order, in *The Way of Perfection*:

We can tell a religious who has grown accustomed to freedom and comfort that he should remember his obligation to give good example and keep in mind that when he says these words they be not just words but be put into practice since he promised them under oath; and that it is God's will that he be faithful to his vows and that he should note that if he gives scandal he is acting very contrary to them, even though he may not be breaking them entirely; and that since he has promised poverty, he should observe it without subterfuge, for this is what the Lord wills. But it is useless to insist nowadays with some of them.

The combined impact of selective living and rationalized personal preferences adversely affects the quality and frequency of personal and communal prayer as well as the quality of community life. Admittedly, this impact overflows into other aspects of religious life, but prayer and community are particularly vulnerable and usually the first to be affected. The specific ways in which they are affected will vary, depending on the "selections" the person makes and on the level of insistence in preserving personal preferences. Even with that variety, the common thread is a progressive diminishment of the fundamental value assigned to prayer and community within the person's everyday religious life.

Challenge to Live as Community. *The challenge for religious is to reinforce their efforts to live as community.* Living as community is one of the distinctive marks of apostolic religious life. Its importance is such that *Essential Elements* states that "the capacity to live [in] community with its joys and restraints is a quality which distinguishes a religious vocation to a given institute and it is a key criterion of suitability in a candidate." Living in community is not automatic; it demands work. It takes time, which is a precious commodity usually in short supply, and it consumes energy, much of which is reserved for and expended in ministry. Unless community life is awarded some time and energy, a pattern easily emerges of arranging individual life-styles so that personal preferences are safeguarded. This pattern may not be blatant, at least not until someone's preferential toes are stepped on. Then, the reactions can range from explosive anger to persistent self-defensiveness to a quiet and subtle,

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but effective, resistance. However it is done and whatever its manifestations, the safeguarding of personal preferences compromises the commitment to live as a community.

Community is an asceticism in religious life, and a major part of that asceticism is to accept and to live the priority of the common good over that of personal preferences. This is an asceticism that in a very concrete way challenges the individual religious to be that "grain of wheat which falls to the earth and dies" (Jn 12:24). Within their everyday tasks and responsibilities, religious have at their disposal opportunities for the self-denial and cross carrying that are basic to following in the footsteps of Jesus. As *Essential Elements* observes, "It is true that much of today's penance is to be found in the circumstances of life and should be accepted there."

One consequence of the priority assigned to the common good is an awareness that community is more expansive than one's immediate experience of it. The religious is a part, simultaneously, of a local community, a province/regional community, and the congregational community, which in many cases is multicultural and multinational. Obviously, religious in the midst of their daily life and ministry are not always conscious of these overlapping communities; nevertheless, the fact remains that community reaches far beyond any single context in which one lives and ministers. The awareness of this expansiveness is an important preventive of the insularity that always weakens the common bonds among religious.

It is possible to live religious life as if it were a giant supermarket: pick what is most appealing and then leave the rest for others

Most religious congregations have a variety of ways in which to facilitate this awareness: general and provincial/regional circular letters and chapter proceedings, newsletters and other publications covering the living situations and ministries of the congregation, regular gatherings of community members to discuss general and provincial/regional issues, and the information and perspective provided by major superiors in light of their travels throughout the congregation. This pool of shared information and experience supports the awareness that enables religious to maintain and strengthen their common bonds. None of this is automatic; awareness must be kept alive and acted on if it is to have a consistent impact and so become an expression of vocation to live as community through apostolic religious life.

AVOID PERFUNCTORY APPROACH TO LIFE

Religious must caution themselves against a perfunctory approach to life. Routine is a part of religious life; it is reflected in varying degrees in the daily schedules of local communities. There is nothing inherently problematic with routine; on the contrary, it is very useful for establishing order and movement in daily life and for spending time and energy as resourcefully as possible.

The caution here focuses not on what is done or even on how it is done, but on *why* it is done, the approach, the motivation underlying it. Specifically, this caution refers to that attitude in which the routine elements of religious life become mere tasks to

be performed and completed, tasks that might be easily discarded or at least overlooked if not for the importance of accountability in religious life.

When personal or communal prayer and presence to one another in community fall victim to such a perfunctory approach, then personal, communal, and spiritual growth is undermined. The individual and the community get stuck in the way things are, with no fresh air circulating; the values that give meaning to the routine are lost, and eventually, the routine itself is minimized if not abandoned.

Remain Faithful to Way of Life. *The challenge for religious is to remain faithful to their way of life.* Fidelity is often misinterpreted and reduced to mean the regular repetition of a set of activities. In fact, that interpretation could serve as a basic definition of the perfunctory approach to religious life. On a superficial level, it is true that fidelity encompasses the consistent and regular completion of daily tasks; there are, however, three significant distinctions that must be drawn between them.

1. Fidelity is rooted in motivation; it involves a choice and the decision to live consistently with that choice. Thus, the routine that is a part of religious life is chosen as an expression of one's commitment to the Lord. The *integrity* involved in making that choice verifies one's fidelity to the commitment.

By contrast, the perfunctory approach is dishonest. It involves an unreflective and passive doing of what must be done only because it is to be done. No connections are made between the routine and its underlying values. To the degree that those connections are not made and accepted, then doing what must be done is not a matter of choice, but of compliance.

2. Fidelity impels a person to follow the Lord without reservation; there is an *intensity* in living a faithful religious life. The principal elements of this life (ministry, prayer, community, vows) are means of transformation; religious life must be embraced with vitality and even passion if that transformation is to become a reality. The intensity of that embrace manifests a transforming fidelity by which the religious proclaims with St. Paul, "It is no longer I who live, but Christ who lives in me" (Gal 2:20).

By contrast, the perfunctory approach is disinterested. It emphasizes performance; quality is secondary. There is no vitality, no passion. The level of personal investment is low. It becomes enough to say that what was to be done is done.

3. Fidelity lives within the person. The principal elements of religious life are not mere accessories, they become a natural, instinctive part of the person who lives them faithfully. Such an interior life requires faith; and it is faith, much more than tasks, that must shape the values, attitudes, and priorities by which religious live. *Interiority* nurtures that faith.

By contrast, the perfunctory approach is distant; it completes tasks but does not touch the person and thus has no lasting effect. "Doing" ministry, prayer,

community, or the vows does not, of itself, nurture a hunger to internalize the values of those elements. "Doing" religious life is not living it, and to the degree that "doing" is the priority, to that degree religious life is little more than a decorative fixture attached to whatever the person truly values.

Religious life today is laying the groundwork for religious life tomorrow. If it is lived with fidelity, then the future of religious life will breathe and develop. If it is lived as merely another job to be done, then the future will sound a death-knell. Religious do indeed have a choice concerning their future.

THREE QUALITIES ESSENTIAL

The *Essential Elements* document indicates that "the very nature of religious vocation involves a public witness to Christ and to the Church." In particular, religious life gives an "outstanding and striking testimony that the world cannot be transformed and offered to God without the spirit of the beatitudes." The primary ingredients for that public witness and striking testimony are the conviction, willingness, and fidelity of religious:

- the conviction that the Lord is present and active—a reaffirmation of faith that is not discouraged by the statistics of doom
- the willingness to maintain the vitality of community life—an effort to reinforce common bonds
- the fidelity to all aspects of religious life—an integrity, intensity, and interiority that go far beyond any robotistic approach to life.

The cautions and the challenges are there; the response of religious will determine the quality of religious life in the 1990s and beyond.

QUESTIONS FOR READERS

I will complete these reflections with some questions that may help the reader to focus these cautions and challenges in terms of his or her own congregation and own experience.

1. Am I hopeful about the future of religious life and about my congregation/province/region in particular? If not, why not? If yes, what do I point toward as signs of hope?
2. Given the diversity of ministries and living situations that constitute my congregation/province/region, what do I recognize as the common bonds among the membership?
3. If I could hold a mirror in front of myself and the other members of my religious community, what images would I see of myself, ourselves, and of religious life in general?

Confronting the cautions and accepting the challenges that are currently facing religious life will make way for a future characterized by what the *Essential Elements* document calls "that contemplative vision of things by which God is revealed in faith in the ordinary events of life." It reminds us that "This is the contemplative dimension which the church and the world have the right to expect of religious by the fact of their consecration."

Eating Fish Protects Heart

For the past twenty-five years, in the small Dutch town of Zutysen, physicians from the University of Leiden have been engaged in research on the relationship between heart disease and diet. They have found that among the 872 men whom they have been following, those who ate the most fish lived the longest. As medical writer Olivi Gillie has reported, "For every 10 deaths from heart disease among the men who ate no fish, only four men died who ate more than 40 grams of fish a day. These men were having fish three or four times a week; but even the men who ate fish only once a week were less likely to die of heart disease. Only six of them died for every ten of those who ate no fish."

One theory that attempts to explain this finding is that a special type of monounsaturated fat called eicosapentaenoic acid (EPA) is the protecting factor. This acid is changed in the body into several substances that alter the

way in which the blood clots. For blood to clot and stop the flow through a coronary artery, tiny cells called platelets must stick together. The more EPA in the blood, the less sticky the platelets and the less likely a heart attack.

The Dutch research showed that white fish is just as protective against heart disease as oily fish. But one of the most popular ways of cooking fish, with a rich cream sauce, cannot be recommended for those who want to protect their heart, because cream is rich in saturated fat and should therefore be eaten in small quantities only.

Fish, at least three times weekly, is fast becoming a prescription for people who want to avoid heart disease and enjoy a long and healthy life. The advice being given more and more frequently now by physicians is to eat as much fish as possible—particularly oily fish, since this type contains more of the polyunsaturated fat that is regarded medically as beneficial to the heart.

Celibates Relating to Families

SALLY A. KENEL, D.W., Ph.D., FRANK J. McNULTY, S.T.D.

In the Summer 1985 issue of *HUMAN DEVELOPMENT*, Matthias Neuman wrote about the value of a celibate person having a relationship with a family, not a casual relationship, but rather one that would give the celibate and the family an opportunity to achieve intimacy. He used Erik Erikson's definition of intimacy: "The capacity to commit oneself to concrete affiliations and partnerships and to develop the ethical strength to abide by such commitments." Neuman agreed with the common opinion of today that not only is the experience of intimacy compatible with the celibate life-style but it is essential for the full development of ministerial effectiveness. The author made a very good case for his view and clearly outlined the many advantages for the celibate so involved as well as for the family members.

While agreeing with the value of celibate-family intimacy, we want to take Neuman's thesis a few steps further. Toward the end of his article, he admitted that such a relationship "also contains particular weaknesses and dangers." We want to say

more about that, not by way of discouraging people, but to prepare them, alert them, and thus assist them toward a healthy and productive type of intimacy.

ROLE PLAY EFFECTIVE

Several summers ago, one of us ran a workshop at a marriage encounter convention called, simply, "Priest-Couple Relationships." The large classroom had standing room only. The workshop began with a role play, and the animated discussion that followed proved the role play was on target. People in the audience could hardly wait to have their say and began shouting out advice to those playing the roles. The essence of the role play was as follows: The husband has been wondering about the relationship. He often feels left out when the three are together and represses the anger he feels toward both his wife and the priest. The wife has shared things with the priest that she has not shared with her husband, although not without some wondering about it. The priest is

doing some wondering, too. He likes them both, treasures the friendships, but in honest moments admits to himself that he relates better to her than to him. All three are feeling ill at ease rather than comfortable with the friendship; they are confused over what is happening and have some questions about the future.

This role play chose the most obvious possibility, but there are plenty of others. Maybe the priest and the husband have been friends since childhood, and the wife struggles to find her place in the picture. One or the other might be questioning an original vocation choice. Then, when you add children, another set of complications surface because more people are involved. Relationships are not easy to work out; intimacy is usually difficult to achieve.

The day of the role play, there were some good insights for all of us. The discussion was extremely active, and what soon became clear was that people were not discussing a theoretical situation. They were speaking out of similar experiences. What also became clear was that people are attracted to the celibate-family relationship and will plunge in, seeing only the advantages.

As we sail these uncharted waters, we make mistakes, honest ones. We could benefit from a navigator's map and some helpful guidelines. The more we understand what is happening and the more sensitive we are to the dynamics of relationships, the better chance we have of establishing healthy, honest ones. This article will outline some advice for making the celibate-family relationship work.

Every individual has interpersonal needs. As developed by psychologist William Schutz in his book *Joy*, this theory groups the varied experiences and expressions of interpersonal needs under three main headings: inclusion, control, and affection. Basically, these deal with the areas of belonging, power, and closeness, each of which may be problematic in celibate-family relations.

NEED FOR INCLUSION

Inclusion is experienced as the need to feel significant and worthwhile and to have this sense of self-worth affirmed in relationships. It plays an important role in the beginning stages. An individual wants to know that others find him or her attractive enough to be a desirable companion and that his or her presence or lack of presence in a group makes a difference. The need for inclusion ranges on a continuum from undersocial behavior, in which one avoids contact with others, to oversocial behavior, in which one seeks the company of others constantly. In terms of the celibate-family relations under discussion here, the interpersonal dimension of inclusion means that the celibate's need to belong and the family's desire and ability to include must mesh.

What does it mean to "belong?" Schutz explains belonging quite simply. It means to be in as opposed

to out. Life experiences show that belonging is more complex than this, however. A typical American "belongs" to a variety of groups: family, church, book clubs, political party, support groups, health clubs; the list goes on and on. The way in which one becomes a member of these groups differs, as does the meaning of membership. The common thread in all inclusion experiences is that a person expects both to give to and receive from the group. Similarly, the group expects both to give to and receive from each of its members.

What does it mean for a celibate to "belong" to a family? It should be clear that there is no one answer to this question. Moreover, the belonging question can be phrased in many different ways. To what family events should the celibate be invited? Some? All? When is it appropriate just to drop in to see a family unannounced? What about the other sisters in the convent or priests in the rectory? When, if ever, should they be included in invitations? What kind of presence does the celibate owe to them? Both celibates and families need to grapple with questions such as these and to search for the answers with which they are comfortable.

CONTROL OVER DECISIONS

Control is an area of concern in already existing relationships. Primarily, its focus is on who makes decisions in a group. In other words, is one on the bottom or the top? Behaviorally, control is exercised somewhere between the extremes of total submission and total domination. A theory of interpersonal relations that has great significance for those in ministry is transactional analysis. Building on the insights of Eric Berne, M.D., Stephen Karpman, in *Transactional Analysis Bulletin* (April 1968), has proposed that one of the scripts people choose to live is the Rescue Triangle. The players in this drama are three: victim, persecutor, and rescuer. In one version, the victim, rather than tap his or her own potential by taking responsibility for himself or herself, projects onto another person, the rescuer, the power, strength, and savvy to solve the problem. The rescuer, for whom selflessness and doing for others are often values, jumps in, performing a service that he or she would rather not do. The rescuer then feels powerful but in reality needs to perform in order to feel loved. At this point, either the victim or rescuer, or both, changes roles and becomes the persecutor. The victim resents the rescuer because being rescued affirms that the victim is not in control, is "not okay." On the other hand, with the realization that the victim is not helping himself or herself but rather is contributing to the victimization, the rescuer can turn persecutor.

A sister and a lay woman who taught together for years have become good friends. Recently, at age 37, the lay woman has married a man who has a very traditional concept of the role of wife. Since the

The more sensitive we are to the dynamics of relationships, the better chance we have of establishing healthy, honest ones

marriage, the time she formerly spent in extracurricular activities is now devoted to preparing meals, cleaning, and placating a mother-in-law. After several visits to the new couple's home, the sister has realized that things just aren't the same anymore. Playing back the after-dinner conversation of her last visit, she heard herself saying, "This is enough, Judy. You've cooked dinner and set and cleared the table. The least he can do is wash the dishes." From this replay came the realization that she had assumed the role of rescuer for a victim who did not consider herself to be victimized and who was therefore unwilling to work to change the situation. The breakdown that the sister was sensing in the relationship was from the victim turning persecutor.

RESCUER ROLE TEMPTING

Those of us in ministry are natural prey for the victim, not only because ministry can look like rescue at times but also because of our value system and training. We quickly jump into the role of rescuer. The following happened to a priest, and only later when he reflected on it did he fully appreciate his strong tendency to assume the rescuer role.

A marriage encounter was being given at a retreat house on the New Jersey shore. Some people asked if they could swim there but were refused because the ocean was so rough and there were no lifeguards. The swimmers went in anyway, and the quiet moments of the afternoon were pierced by a shrill scream for help. The priest, on the other side of the property, began running. Later, he recalled that his

thought pattern went this way: "I'm a poor swimmer, and I'll never make it out there with that undertow and surf. I'll go under myself long before I get near her." That was logical thinking, but his decision defied all logic. "I'll try anyway." Fortunately, a man got there ahead of him. He was a strong and powerful swimmer and pulled the woman in after a long struggle, after which he collapsed, exhausted, on the sand. What struck the priest later was his compelling need to rescue, even if the deed might lead to his becoming a drowned hero. In telling the story, he saw it as symbolic of what often happens to him in ministerial situations.

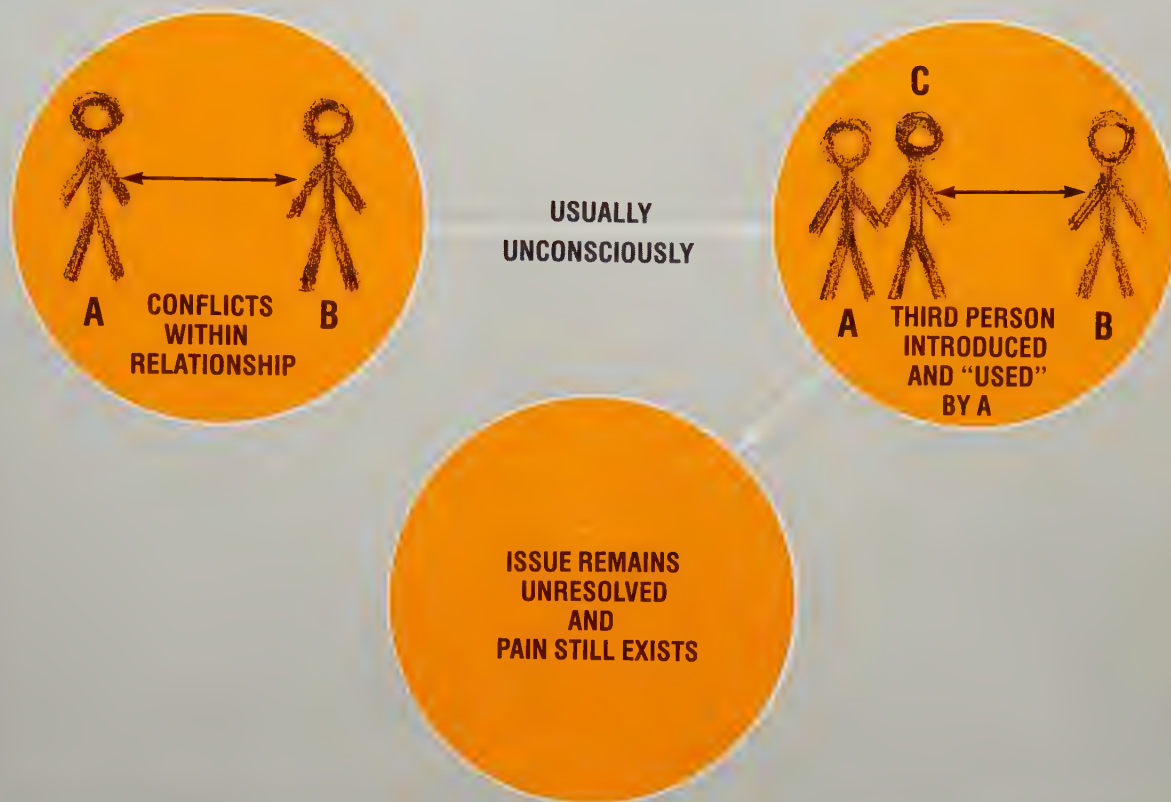
Each of these two stories depicts a celibate as a rescuer. Only in the first, however, is the rescue triangle operative. In the second story, the drowning person is a real victim who is doing everything in her power to save herself. Here, the priest's desire to rescue is an appropriate response, although his ability to rescue is questionable. In the first story, it is inappropriate for the sister to assume the role of rescuer for her friend, because her friend does not consider herself to be a victim.

These stories point to the need for celibates to be aware of themselves as rescuers. Patricia Livingston, a therapist and lecturer, performs a valuable service to priests and religious by teaching them the dynamics of the rescue triangle. She makes a telling point. Although it is readily apparent that the victim has low self-esteem, Livingston says, "The rescuer often also has low self-esteem or at least conditional self-worth. Rescuers feel they need to pay for their place in the world by saving others. They need to earn recognition and respect from others. They need to perform in order to be loved, and this often includes the need to earn the love of God." The celibate in ministry struggles with this all the time, with when to say no, how to live up to unreal expectations, balancing work and leisure, caring for self as well as others.

Recognizing that one often assumes the role of rescuer in interpersonal relationships can motivate the celibate to rewrite his or her life script. The low self-esteem that motivates the priest or religious to become a rescuer may so cloud the issue, however, that rather than rewrite the script, the celibate may merely assume a new role in the drama—that of victim. For example, there is the "lonely priest," victim of the emotionally sterile environment and lack of communication in the rectory. Or there is the "good sister" version of the damsel in distress, victim of car mechanics, plumbers, and the like. In response to these victim roles, one or another member of a family may become a rescuer, or the rescue of the celibate may even become a family project. Once again, the rescue triangle is operative.

The underlying theme in all these stories is that of power or control. In the terms of Transactional Analysis, the ideal to be sought is that of a no-rescue script. In terms of interpersonal needs, the ideal is

TRIANGULATION BLOCKS SOLUTION



democratic relations where one is comfortable either taking charge or not taking charge, as the situation demands. In the struggle to achieve intimacy, the scripts people live by can be huge obstacles; in the attempt, rather than be oneself, one takes on a role. In the role, rather than being clear and straight, one manipulates others in order to feel better about oneself. Masquerading does not promote intimacy, because for intimacy to happen, the true self of each must meet the true self of the other. Then one is really known and really loved and really cared for. There are no scripts, no memorized lines, no costumes, no role playing.

AFFECTION OFTEN DIFFICULT

Like control, the third interpersonal need, affection, concerns existing relations. Once a relationship or a group has formed, and the issues of power and

control confronted, the need for close emotional attachment must be faced. For most people, giving and receiving affection can be a difficult aspect of interpersonal relations. Such difficulty is expressed in a variety of ways, bounded by the extremes of desiring no close personal ties to anyone and desiring close personal ties to everyone. Also, affection differs from inclusion and control in that it is part of a dyadic relationship. As such, it offers a particular challenge to celibate-family relationships, as in the role play recounted at the beginning of this article.

Murray Bowen, originator of a complex family systems theory, speaks in similar terms. Commentators on his work cite six interlocking concepts that are the core of his approach. One of them, called "emotional triangles," has relevance for the issue at hand. Bowen speaks of "triangulation." Two people who are in conflict or who are in the midst of normal struggle coming from the working out of a relation-

The victim resents the rescuer because being rescued affirms that the victim is not in control, is “not okay”

ship will add another person and thus expand from a twosome to a threesome. It could be any two people, but most often in a family it is a husband and wife or parent and child. Rather than stand toe-to-toe and eye-to-eye, one of them will “use,” usually unconsciously, a third person. This seems to reduce the anxiety and break the tension, but really it only diffuses it and results in getting them off track. Have you ever been in a heavy conversation and had a third party come into the room, pull up a chair, and join you? Something like that is what happens in triangulation, except that one party invites the third person into the conversation.

The third point of the triangle could be almost anyone. Divorcing and struggling parents have been known to use a child on occasion. A parent can fill the bill; so can a sibling, a neighbor, a therapist, a priest, or a religious. In fact, the celibate could be seen by the principals as likely to fill the bill better than anyone. Here is a trusted friend who can keep a confidence, a mature person who knows a lot about life, someone with a big heart. And so, the invitation goes out: come into our twosome and make it a triangle and keep us from working through the pain and thus solving the issue.

THREE EGO STATES

Psychiatrist Thomas Harris, commenting on the ego states that exist in all people, says in *I'm OK—You're OK*, “The *parent* personifies the don'ts and a few do's implanted in one's earliest years and automatically accepted as gospel. The *child* represents spontaneous emotion. Both parent and child must be kept in proper relations to the *adult*, whose function is that of a reality computer that grinds out decisions based on the data derived from experience.”

The unit of social intercourse is a “transaction”: one speaks to or acknowledges the other and the other responds. As we grow through our childhood years our experiences cause us to pick up a set of “tapes” (parent tapes and child tapes) that can prevent us from acting as an adult. These tapes become a part of us. We can analyze our transactions, note when we are acting out of our child or parent tapes, and overcome the effects of these ineradicable recordings. People move from one ego state to another, sometimes within one conversation or counselling session. Harris describes one woman “who changed to three different and distinct personalities: one of a small child dominated by feelings, one of a self-righteous parent, and one of a reasoning, logical, grown-up woman and mother of three children.”

When the celibate person becomes intimate with a family, it is hoped that he or she will be coming out of the “adult.” We can easily imagine situations however, where the celibate becomes one of the children or becomes the oldest “child” or takes over as “parent” in the family system.

Think of this transactional theory in relation to inclusion, control, and affection. The celibate feels alone and lonely. The family is very open and willing to adopt this new member and soon has another “child,” not in all of their transactions, of course, but in some. There are other possibilities, for example, a celibate who is absolutely powerless in rectory or convent. He or she might start thinking, feeling, and reacting like a “parent” to the family members. Similarly, affection can be given or received in childlike, parental, or adult fashion.

SOME SUGGESTED GUIDELINES

We recommend that the following guidelines be kept in mind by celibates entering into relationships with families:

1. As in all relationships, the people involved should strive to be honest about their feelings and about what is happening in the relationship. From the start, it is important that they communicate well with each other; the more honesty and communication, the more intimacy.

Woman religious to married couple: “There is something I feel we ought to discuss. It's not going to be easy but honesty demands that I bring this up while all three of us are here together.”

2. The health of the marriage must remain a priority. As the relationship grows and they spend more time together, the celibate should be wary of monopolizing the time of husband or wife, of interfering in their decision making, and of depriving them of the time they need together. There will be times when the family will want to be together without their good friend.

Husband to wife: "We have had no time alone and need to talk. Father has been with us on vacation, and it's been fun, but I'm longing for some time alone with you. On other vacations we had lots of time for serious discussion."

3. When men and women are intimate there is always a possibility of friendship becoming romantic love. The parties have to read the signs and work out a prudent response. It would be helpful to discuss the situation with a trusted friend, spiritual director, or counselor.

Wife to another: "I am really torn. The relationship has been great for me, but in all honesty, I think I am falling in love with him and am picking up some vibrations that it could be mutual."

4. In relating to the couple's children, the celibate would naturally become important to them and vice versa, but it would be a mistake to become a surrogate parent to them. It would be wrong but easy to act as a doting godparent who spoils them or as a disciplinarian who makes them shape up.

Daughter to parents: "Just because Sister thinks I have to go to a Catholic college, you two jump on the bandwagon. I feel like I have three parents running my life."

5. Sometimes people eliminate possibilities for other relationships. Both the members of the family and the celibate need other relationships, even some that might lead to intimacy. It would be unfair and unwise to limit that freedom.

Husband: "My guess is that he's annoyed because we went to the football game with the Joneses and didn't ask him along. Our friends are all starting to think that whenever they invite us they have to invite him."

6. On both sides, the expectations should remain realistic. As in other relationships, there is a possibility that either the celibate or the family will expect too much from each other and the relationship.

Wife: "He's our good friend and yet he asked Joe and Mary to work on that marriage encounter with him. I'm really hurt over that."

7. Lay people still have a tendency to put celibate people on a pedestal. All the individuals involved have to work hard to ensure that there is equality in

the relationship. Especially in discussions about religion, people tend to defer to the priest or religious.

Husband to wife: "Last night when we were discussing the parish council, you seemed a lot less critical in front of Father than you were when we talked."

STORIES SUGGEST CAUTION

We want to conclude with two brief stories, one true, the other Zen legend. The true one has to do with a priest. He wondered out loud in a homily how it would be to preach in a congregation where parishioners shout out words of encouragement like "Amen!" or "You tell them!" It was one of several comments he made in the course of urging people to become more involved in the liturgy. As he turned his back for his return to the altar, a voice rang out from the rear of his small church: "Right on, brother!"

The Zen story goes this way. The Zen master took his pupil out to climb a huge tree. He stood on the ground, and the young follower began his long, treacherous journey. Every few minutes he would pause, look down, and wait for advice. The Zen master said nothing. This happened several times on the way up and on the way down. The pupil would stop, longing for words of wisdom from below. Not a word was spoken. Finally, he got to the last branch, paused, and was about to step back onto the ground. The Zen master then said two words, softly but distinctly: "Be careful!"

Celibate-family relationships? We say "Right on, brother! or Father! or Sister!" We also add softly and distinctly, "Be careful."

We have written this article not to discourage intimacy between celibates and married people, but to help them to avoid pitfalls, mistakes, and pain. An awareness of scripts, rescue triangles, triangulation, and ego states should contribute to making the celibate-family relationship workable and at the same time keep it healthy.

RECOMMENDED READING

Bowen, M. *Family Therapy in Clinical Practice*. New York: Jason Aronson, 1978.

Harris, T. *I'm OK—You're OK*. New York: Harper and Row, 1967.

Neuman, M. "Celibates' Intimacy With Families." *HUMAN DEVELOPMENT* 6 (Summer 1985):17–20.

Schutz, W. *Joy*. New York: Grove Press, 1967.

Right Spirit

JAMES TORRENS, S.J.

Lord, Spirit of Jesus,*
aid us along this path
to toddle, walk,
and run.

Clasp of the Son and Father,
draw into accord
the races, sexes,
nations.

Wide open secret,
spread the gospel truth
to homes, offices,
assemblies.

Voice in the judge's ear,
enter a plea for us
by his birth, toils,
and life blood.

Sisterly guide,
help us dwell in God
by our opinions, words,
and choices.

Promise of Jesus,
shape us to a body
by his gifts and cross
and love.

city today. Your breathing is done for you. After months in a large smog belt far out of state, the time is just right for the return of the native.

I think I perceive something today about the notion of spirit, how it fills us out, sweeps into us, as it were, and catches us up, as happened to the first timid disciples. Something in us responds to a force coming upon us. Consider the scene of Pentecost: wind, flame, tongues; an unseen force, burning excitement, utterance. The listless followers are brought to life from within.

Without this infusion of energy, says the Psalm (104), every creature droops and begins to shrivel. With it we feel ourselves buoyed up, even against immense obstacles. Our love, up to then flagging, by no means engaging all of our heart, soul, strength, and mind, gets a new impetus. So we have a daily need, as humans and believers, to pray, "Come, Holy Spirit." It is a prayer of equal standing with the one we address to "our Father"—"Your kingdom come"—and with the outburst of longing at the end of the New Testament: "Come, Lord Jesus." For the Spirit is our entrée into the life of God; from the Spirit derives our thirst for the divine; it is, finally, the Spirit who faces us toward Jesus, "the holy one of God" (Mk 1:24).

Jesus transmits to us, according to the Gospel of John, a message that we find almost impossible to register: It is better for me to be physically gone, out of reach, than to stay here in your midst; for then my Spirit can come to dwell. Jesus indicates a transition from the without to the within as preferable, from external accompaniment and observation of him, while keeping one's own standpoint, to interior union and full sharing of outlook. Jesus, after his resurrection, made this new interior condition possible, entering not just into the supper room but into the inner life of his followers.

According to Paul, "By his resurrection from the dead Jesus was designated Son of God in power according to the Spirit of holiness" (Rom 1:4); he was permeated by the Spirit bodily, so that Paul could

I write this on a weekend in San Francisco, very brisk. The wind blowing off the ocean swells out the sails in the bay. How exhilarating to walk across the

* This poem has been set to music (in four parts) by Kevin Garvin under the title "The Spirit's Song."

say elsewhere, "The Lord is Spirit" (2 Cor 3:17, 18) and therefore able to send the Spirit forth as his very own, to those who are his own.

When we say "Holy Spirit," in other words, we mean "Spirit of Jesus," the One who moves us according to the mind or attitude of Christ, and penetrates us with it. "Christ is the *content* of the Gift of the Holy Spirit, who is the Spirit of Christ; and where Christ is, there too is the Father, for Christ is the *sacrament* of the Father, the Word of the Father. . . . The content of the first Christians' experience of the Spirit was Christ himself, because the Spirit was his love for them, [permeating and shaping his] word addressed to them, the gospel, and thus bringing Him to them." (David M. Coffey, "A Proper Mission of the Holy Spirit," *Theological Studies*, June 1986: 238–239.)

ONE SPIRIT FOR ALL

The first impression that we get from that fiery presence at Pentecost is of a common spirit, a unifying and shared force, not a private gift to a particular holy person nor anyone's monopoly. The coming of the Spirit is formative of the church; a living and breathing family within God is created from this timorous handful of individuals. St. Paul put it with his usual directness: "God did not give us a spirit of fearfulness but one of power and of love and of clear judgment" (2 Tm 1:7). The last of these terms indicates that Paul, respecting as he had to the unpredictable gifts of the Holy Spirit, saw also, from the start, the need to test them and the priority in the Christian life of right choice.

It is important to reiterate what should be quite obvious, that no one has a monopoly on spirit. This Spirit of God that "moved over the waters," and "contains everything," and "has covered all the globe," is not to be confined to the explicit membership of one assembly. Even as it labors to form the body of Christ out of reluctant materials, it works with people groping toward God sometimes from a far remove. God takes us where we are. After all, "our forefathers upon this continent" were touched by a strong sense of God as Great Spirit, long before the beaching of the *Mayflower* with the first Christians. In our own times the Spirit speaks still through unexpected voices—artists and movements and forms of thought not patently theistic; often, the voice emerges only after we spend some time sorting things out, but the important thing is not to miss it. That means, by implication, that the mind of Christ can be found often quite far afield.

Nonetheless, in the Christian understanding, the Holy Spirit does have as final aim nothing more nor less than the upbuilding of Christ. To this end has the church been enriched by its gifts and fruits. Among these are distinct spiritualities widely familiar in the Catholic family—frameworks for the Christian life according to St. Francis, St. Basil, St. Ignatius,

St. Theresa, St. Vincent de Paul, or some religious pioneer of our own century, such as Charles de Foucauld, Dorothy Day, Mother Theresa, Father Cardijn (of the Young Christian Workers and the Christian Family Movement), Jean Vanier (of l'Arche). These "diverse showings of the spirit" (1 Cor 12:5), these particular Christian emphases translated into daily life, have helped individuals answer a given calling or exploit a talent—a contemplative bent, an affection for the poor, a hunger for the truth, an urge to be of service.

Spiritualities of a defined type, it must be admitted, run the danger of hardening, of turning parochial. The working of the Holy Spirit is more pervasive, wide-ranging, unitive, and subtle and discriminating than any specific form of life, and is the test of them all. "Spirituality," over and beyond its patterns or forms, has always implied an experiencing subject and thus an individualizing of religion. What we allude to by the term is, above all, a certain focus on the inner life, some mode of attentiveness to the divine, a habit of prayer including self-examination and awareness of God's action. We try in our quest, our pilgrim's way, to avoid the counterfeit—anemic or distorted forms that leave out, or perhaps disdain, what is of the body, such as expressions and even dramas of affection, such as exercise and athletics and hard labor, or that legitimize a kind of discouragement about the world, a disinterest in the daily news, a nonengagement in the struggle for better human conditions.

GUIDING OUR LIFE

To think helpfully or with accuracy about our specific call to what is known as "the spiritual life" (which the Gospel of John refers to merely as "the life"), we begin by rejecting any disembodied notions of "spirit," and we have recourse immediately to the person who, between Father and Son, is known as Holy Spirit, or The Love. This Holy One helps us enter the life of God by undeceiving us, by bringing to the light what Jesus meant, by strengthening us to walk in the narrow way, the road of Jesus to Jerusalem, along with many fellows.

How does the Spirit act within those who are its "anointed," those marked with chrism at baptism and gifted with faith in Christ, who himself is, literally, the one "anointed" by God's Spirit? The Spirit guides us almost instinctively at some times, for example, as we react to a situation in which we find something fishy—values that seem shallow or hurtful—or as we respond to one where, on the contrary, we find enormous opportunity for good. Sometimes this happens by rebound. We come to realize, after we have passed through a difficult moment, Ah, that's what Jesus meant when saying, "Do not be anxious for yourself" or "Blessed are the meek" or "If your right eye causes you to sin, pluck it out." In other words, the Spirit of Jesus makes possible the reading

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of the gospel in terms of our specific lives, where Christ lives and moves.

John's Gospel speaks of the Spirit as "counselor," like an attorney giving wise advice to a long-time client and addressed by the court in his or her advocacy role. St. Paul, who clearly established the equal footing of the Spirit within a holy Trinity, said, "The Spirit helps us in our weakness; for we do not know how to pray as we ought," we scarcely know what is good for us. "But the Spirit intercedes for us with sighs deeper than words" (Rom 8:26) when, as God's sons or daughters, we want to know, for instance, What shall I do with my life? or What does God want of me? At any unsure time—when faced

by crucial alternatives; with minds clouded by resentment, ambition, or fear; or when the suffering of someone we love seems too great for us to bear—we can commend ourselves, with assurance, to those "sighs deeper than words."

The Holy Spirit of God wishes to be our underlying force, a power in our lives. The famous "freedom of the Spirit" is an experience of being empowered, at liberty, to voice insights and desires, to chime in with others in their petitions and testimonies, to speak openly to the Lord. It can also be manifest in a profound sense of ingathering and quietness before God. It above all should confer a certain lightness, a sense not of obligation but of opportunity in the course of doing good.

The Holy Spirit is invoked often in a climate of tremendous psychic forces, forces with which it can and does work but with which it is not identical. These forces, of course, can be unleashed by certain techniques and manipulated, in which case freedom vanishes. So a testing of the Spirit for maturity and balance, for Christian self-possession, for what Ignatius of Loyola called "thinking with the Church," is a helpful accompaniment of the charismatic phenomena, those touches of the Spirit that have enlivened so many believers.

The Holy Spirit, in the experience of the church, is the one who keeps coming to communicate breath, meaning, hopefulness, generosity, and guidance to the body of believers as it did to the body of Christ. Spirit—hidden impetus, one's very life breath. Creator Spirit—a force of imagination, the One who can bring out potential, put things, including words, in undreamed-of order, help us find a way. As a personal presence, the Lord's Spirit waits close at hand. Upon hearing the disheartened question, "Shall these bones live?" the Holy One responds, "I'll say!"

QUESTION BOX

CAN EXERCISE LENGTHEN YOUR LIFE?

Question: Is there any scientific evidence showing that if you exercise frequently you will live longer?

Reply by James J. Gill, S.J., M.D.

Answer: Yes, there is such evidence. It was presented just a few months ago by Dr. Ralph Paffenbarger, Jr., at the Stanford University School of Medicine. He and his colleagues examined the physical activity and other life-style characteristics of nearly 17,000 Harvard College alumni, to see whether these activities were influencing their length of life and rate of mortality. The researchers found, as Dr. Paffenbarger told CBS Evening News, "Activity seems to lengthen life maybe one, maybe two years. We can expect that for every hour they are active, they will get to live that hour over—and maybe two more on top of that." In essence, what the study showed is that physically active men live an average of one to two years longer than sedentary men do. Presumably, the same is true with regard to women. Unfortunately, this particular study of Harvard graduates included only men.

As reported in *The New England Journal of Medicine* (March 6, 1986), the study examined the lives of alumni who had entered Harvard between 1916 and 1950. It obtained reports by questionnaire of the number of city blocks they walked, how many stairs they climbed, and the types of sports they participated in and the amount of time they spent on them each week. Walking seven blocks was rated as expending 56 calories; climbing 70 stairs, 28 calories; playing light sports, 5 calories per minute, and vigorous sports, 10 calories per minute. "In all age groups, there was a consistent trend toward a lower

death rate as physical activity increased from less than 500 to 2,000 or more calories per week," the report disclosed. Men whose weekly energy output in walking, climbing stairs, and playing sports added up to 2,000 or more calories per week had a 28 percent lower death rate than less active men.

Burning 2,000 calories in a week requires different lengths of time for different activities:

- Walking 3–4 mph, 400 minutes; 5–6 mph, 300 minutes
- Running 7 mph, 260 minutes; 9 mph, 200 minutes
- Bicycling 10 mph, 260 minutes
- Swimming 2 mph, 220 minutes
- Aerobics, 300 minutes
- Vigorous racketball or squash, 220 minutes

The benefits of exercise were greatest for those burning 3,500 calories per week, about the number used by a person who walks 20 miles briskly and plays singles tennis for two to three hours a week.

Among the 16,936 alumni studied, 1,413 died between the ages of 35 and 80. Underlying causes of death were cardiovascular diseases in 45 percent, cancer in 32 percent, other natural causes in 13 percent, and trauma in 10 percent. The researchers observed in their report that the "risk of death (from all causes) might be reduced by 16 percent in the alumni population if every man had exercised at 2,000 or more (calories) per week." They found that men expending fewer than 2,000 calories per week (men who did not, for example, walk briskly for about 20 miles in the course of a week) had a 31 percent higher rate of death than more active men

had; men with physician-diagnosed hypertension had a 73 percent higher risk than normotensive men had; cigarette smokers had a 76 percent higher risk than nonsmokers did; and men who had lost one or both parents before the parent(s) reached the age of 65 had a 15 percent higher risk of death than those whose parents had survived to age 65 or older. It was noted that all these risks can be reduced through adequate exercise during the adult years. Paffenbarger wrote, "With or without consideration of hypertension, cigarette smoking, extremes or gains in body weight, or early parental death, alumni

mortality rates were significantly lower among the physically active."

So, exercising an hour a day can protect your health, make you feel vigorous and alert, give you stamina, and add a year or more to your life. Are these benefits worth the effort? I suppose that depends on how much you value your life and what you think your presence is worth to those who love you, depend on you, and benefit from your care. Paffenbarger's study of the Harvard alumni has given us some very precious information to think about—and then, I would hope, *act on*.

Recommended Frequency of Examination

Most physicians recommend that physical exams be held every two to five years between ages 40 and 60 and once or twice yearly thereafter.

Sigmoidoscopy should be performed every one to five years after age 40 if a person is at an increased risk for colon cancer (e.g., family history, high-fat and low-in-bulk diet, heavy use of alcohol) or if symptoms of colon cancer arise. The American Cancer Society recommends that a person have a sigmoidoscopy every three to five years after age 50 if two previous sigmoidoscopies have been normal.

Women should have a baseline mammography at age 35, every other year between the ages of 40 and 50, and

yearly after age 50. A mammography can detect breast cancers that might not otherwise be found.

The first gynecological exam should be performed when a woman begins sexual activity. This includes pap tests, which check for the presence of cervical cancer. Some physicians recommend annual pap tests; the American Cancer Society suggests that a pap test be done every three years if two previous pap tests have been normal. A woman should have a general pelvic and rectal exam yearly.

A baseline measurement of bone density (densitometry) should be taken if a woman is at high risk for osteoporosis (postmenopausal women with fair skin, a family history of osteoporosis, women who are slender or who smoke).

Loss of Sight Preventable

Glaucoma has been labeled by University of California ophthalmologist H. Dunbar Hoskins, Jr., M.D., as a "plumbing problem." He describes its origin as follows: "A pump sends fluid into the eye and a drain lets it out. If the drain is blocked, the pressure increases, damaging the optic nerve that carries vision to the brain and causing a gradual loss of sight."

Usually a slow process, glaucoma manifests itself as people age; but it can happen to anyone, even children. Generally, it is painless, although acute glaucoma, says Dr. Hoskins, "can occur suddenly and be quite painful." Risk factors for the disease include diabetes, severe eye injuries, cataracts, a family history of glaucoma, frequent eye inflammation, and treatment of other illness with steroid medication.

Early diagnosis is the key to successful treatment of glaucoma. Its symptoms include aching eyes, blurred vision, the appearance of rainbows around lights, excessive tearing, and decreased night vision. Any one of these warrants a visit to a physician.

It is recommended that people between 40 and 45 years of age should see an ophthalmologist for a baseline checkup. The doctor will give the patient an eye pressure test, examine the optic nerve, and assess the field of vision. If he or she discovers that glaucoma is present, medication will generally be prescribed as the first step in the treatment process. Dr. Hoskins observes, "The patient is half the treatment team. While a doctor can prescribe medication, it is the patient's responsibility to take it and to let the doctor know its side effects. Patients need to tell their doctors about any other medications they are taking as well as other medical problems that are present, particularly asthma and heart disease, because some glaucoma medications have an adverse effect on these two conditions." He concludes, reassuringly, "While glaucoma cannot be cured, it does not need to mean loss of sight."

Further information about glaucoma can be obtained in a free booklet available from The Foundation for Glaucoma Research, 490 Post Street, Suite 1042, San Francisco, CA 94102.

SEXUAL ABUSE OF MINORS

Examining Deviant Behavior in the Context of Clerical and Religious Life

G. MARTIN KELLER, O.S.A.

One morning, when I was assigned to parochial ministry in central Florida, I was standing in the sacristy and speaking with the lector while waiting for Mass to begin. There was only one altar boy present. He was the cross-bearer, and he was standing directly in front of me. Absentmindedly, I put my hands on his shoulders and began to massage his neck. When the lector and I stopped talking and he went out to the lectern to announce the opening hymn, the altar boy turned to me and said, "You shouldn't do that to me." I said, "What?" And he said, "You're a priest and you shouldn't do that to me." I was speechless. I was also embarrassed and very much aggrieved that something I thought was so innocent was so entirely misinterpreted. I wanted to explain myself to the boy, but I really didn't know how to handle this situation or what to say to him. It was, however, the last time I ever touched an altar boy.

That was in 1972. Today, with the publicity surrounding child abuse by church personnel, I would imagine that many priests and male religious are careful to monitor their behavior toward children, lest their feelings of protectiveness, affection, and kindness toward them be interpreted differently by others or by the children themselves.

In any discussion about the sexual abuse of minors within the context of the church, the question inevitably arises: What would possess a priest or religious to do this to a child? In trying to address this question, I want to begin by posing a case presentation of a child abuser, who in this case happens to be a priest.

A CASE OF SEXUAL ABUSE

Father A. is a thirty-four-year-old Catholic priest who was referred for psychological assessment by his bishop, as a consequence of his involvement with a fifteen-year-old adolescent boy. Two years earlier he had been removed from a parish upon complaints from several parents in the parish that he had been inappropriately interested in their teenage sons.

His sexual history indicates that he has been sexually active almost exclusively with adolescent boys, most of whom ranged between the ages of thirteen and sixteen. He himself was molested by an adult male when he was fourteen years old. He has no history of heterosexual involvements; he had only one brief sexual encounter with a peer while he was in the seminary. He reports that he found that experience "very disgusting."

Contrary to common opinion, sexual assault of males is at least as often perpetrated by heterosexual males as by homosexual males

Sexual activity, which occurred with approximately twenty teenage boys over the past five years, included undressing, caressing, mutual masturbation, and oral-genital contact. In no case did he threaten or coerce the boys. Frequently, however, he was intoxicated when he made his advances toward them and was insistent about his intentions.

After each incident he felt ashamed and guilty and vowed that he would never do this again. In time, however, as his sexual urges intensified, he would once again begin the elaborate process of seducing another teenage boy.

Comments by the Priest-Patient. In attempting to understand his condition, the patient made the following remarks: "Whenever I come upon a good-looking boy, I start to fantasize about him. I want to start talking to him and see if he responds to me. I begin to wonder if maybe we can become friends. But I know that if he's willing, it almost always goes much further than that. And that's the last thing that I want to happen. I mean, I can say that right now, but at the time . . . I know I'm in a bad way. I feel bad almost all the time. I know it's wrong, very wrong. And I'm so ashamed of myself. But all I can think about is getting the boy. I really don't want to harm them, but that's what I'm doing, aren't I?"

"Why do I do what I do? I honestly don't have any idea how I got started. Sometimes I ask myself, 'Why me? Why can't I be celibate and live out my commitment as I should?' Sometimes I even wonder if God is punishing me for something. My day-to-day life is a living hell! I don't really feel all that comfortable around women. And the thought of having

a relationship with a gay person my own age is something I'm just not interested in. Lately I've even thought about suicide. I think there's a sickness inside me, a sickness that I can't put up with much longer. But you know, I don't think this thing will ever leave me."

Father A. does not exist as an actual person. The case is an amalgam of thoughts, feelings, and experiences that are common to a great number of men who are involved in the sexual abuse of minors.

TERMS AND DEFINITIONS

In order to understand better the complexities of sexual abuse, it might be helpful to look at the following terms and their definitions.

Sexual abuse is the involvement of developmentally immature children and/or adolescents in sexual activity that they do not fully comprehend and to which they are unable to give informed consent or that violates the social taboos of family roles. *Pedophilia* means, literally, "love of a child." A pedophile is a person whose sexual orientation, interests, and preferences are directed predominantly toward children who have not yet reached puberty. Psychiatrists and psychologists consider pedophilia a mental disorder. For a diagnosis of pedophilia to be made, three conditions must be present: (1) that the patient become erotically excited predominantly or exclusively by the act or fantasy of engaging in sexual activity with prepubertal children; (2) that the child be at least ten years younger than the adult, in the case of an adult patient; and (3) that it be evident that the sexual acts engaged in with children are not due to any other mental disorder, such as psychosis.

Pedophiles may be divided into two groups, based on their exclusive sexual interest in children. *Fixated* pedophiles have an exclusive sexual interest in children, with no sexual interest in adults. Most fixated pedophiles are interested in boys. Of all groups of pedophiles, fixated homosexual pedophiles are most resistant to successful treatment. *Regressed* pedophiles have a sexual interest in both adults and children. It is thought that during times of stress or anxiety, the regressed pedophile will regress sexually and seek out a child to be his sexual partner.

Ephebophilia is sexual interest directed toward postpubertal youths, teenagers. Although this is considered illegal, depending upon the age of the teenager, it is not considered a mental illness, no more than it is considered a mental illness for a forty-five-year-old man to have sexual relations with a sixteen-year-old girl, especially if he is married to her.

TENTATIVE RESEARCH CONCLUSIONS

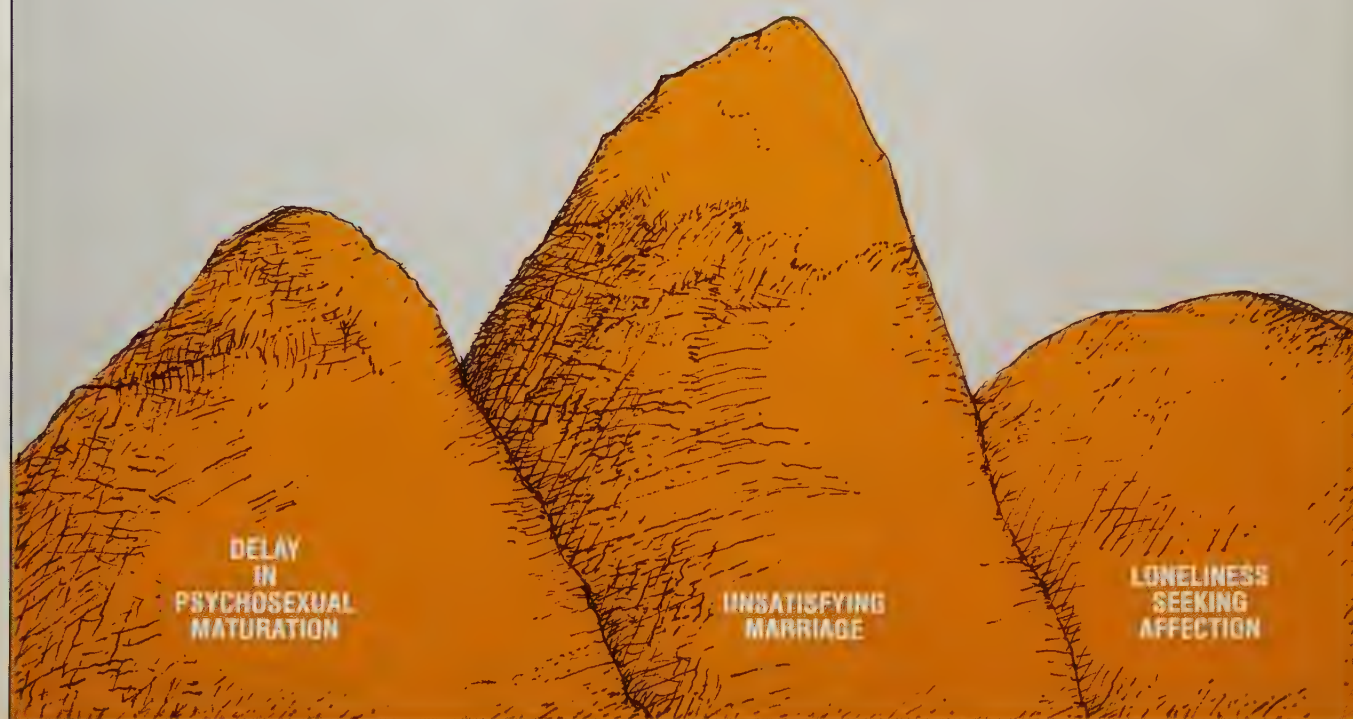
By far, the majority of pedophiles are men. It is true that women have been reported as abusers of children, but it is a relatively rare occurrence. Sexual abusers may be classified as heterosexual, homosex-

REASON FOR PEAK PERIODS OF ABUSIVE SEXUAL BEHAVIOR

IN LATE TEENS
OR EARLY TWENTIES

DURING
THEIR
THIRTIES

AS ELDERLY
PERSON



ual, or bisexual, depending on whether they are sexually interested in girls, boys, or both. Heterosexual and homosexual pedophiles are also referred to as “female-object pedophiles” and “male-object pedophiles,” respectively. But this does not imply that they necessarily have the same orientation toward adults. So, for example, a married heterosexual man may have a homosexual interest in boys.

The stereotype of a pedophile being a “dirty old man” is not accurate. Pedophiles are more active at certain ages. The first peak is in the late teens and early twenties and probably represents a delay in psychosexual maturation. Sexual exploration with a young child is seen as a substitute for genital activity with someone of the same age group. A second peak, including the largest number of offenders, occurs in

the thirties. Many of these men are married, but the marriage is generally experienced as unhappy and unfulfilling.

The “old man” group is smaller than is popularly thought. These individuals have had a moderately successful family life but now find themselves alone. In looking for affection they inappropriately choose a child, and if sexual impulses break through, they become pedophiles.

INCIDENCE OF SEXUAL ABUSE

How prevalent is the sexual abuse of minors? As recently as ten years ago, sexual abuse of minors was regarded as an uncommon problem. The late seventies saw a dramatic increase in the number of

Evidence does seem to support the idea that many pedophiles do have problems relating to adult women

reported cases. The American Humane Association documented the following statistics about reported cases of sexual abuse of minors:

1976	1,900 cases
1977	4,300 cases
1982	23,000 cases

A 1979 questionnaire completed by college students revealed that nearly one in five girls and one in eleven boys said that they had had a sexual experience with an older adult during their childhood.

Sexual assault of boys occurs much more frequently than has been previously reported; 12 to 15 percent of all rape victims, for example, are male. Contrary to common opinion, sexual assault of males is at least as often perpetrated by heterosexual males as by homosexual males.

THEORIES EXPLAINING ABUSE

What causes pedophilia? There are different theories that attempt to explain why adults become sexually interested in and involved with children. These may be grouped together under four headings.

Emotional Congruence. The first of these groups of theories may be termed *emotional congruence*, a concept that attempts to explain why an adult would be at all interested in relating sexually to a child. The

question is asked, What is the emotional need that the child is satisfying? What is the "fit" between the emotional needs of the adult and the particular characteristics of the child?

Several theories cluster around the notion that pedophiles suffer from narcissism, emotional immaturity, or arrested psychosexual development. Accordingly, pedophiles relate to children because they are at the same emotional and psychological level that children are. Being children themselves, they can easily relate to the interests and concerns of "other" children.

A similar idea is that pedophiles suffer from a sense of low self-esteem and experience little power in their interpersonal relationships. Involvements with children are fitting, then, because they give the pedophile a sense of being powerful, admired, and in charge of the relationship with the child.

Some theorists of this same school have proposed that sexual involvements with children permit the pedophile to work out the effects of a childhood trauma that he experienced when he himself was a child. Frequently, pedophiles themselves were the victims of sexual abuse when they were children. Now that they are adults, they victimize children to reverse their earlier roles as victims. The powerless victims have now become the powerful victimizers.

Sexual Arousal. Another set of theories can be grouped around the category of sexual arousal. Empirical studies have shown that children are sexually arousing to pedophiles and that sexual preference can be determined from laboratory tests. To explain this phenomenon, some theorists have proposed that early childhood sexual experiences, of either an abusive or benign nature, gradually become incorporated into the fantasy life of the child. If coupled with masturbation and repeated often enough, these fantasies set up in the child an arousal pattern that is strengthened during adolescence and that persists into adulthood.

Research has also revealed that many pedophiles had themselves been subjected to early sexual contact with adults. It was found in one study that of approximately 200 female-object pedophiles, 10 percent had had childhood sexual contact with adult females and 18 percent had had similar contact with adult males. Of approximately 125 male-object pedophiles, a full 33 percent had had early childhood sexual contact with adult males. It would appear, then, that early childhood sexual experiences seem to play a role in the development of the pedophile's erotic interest in children.

Blockage. There is a third group of theories that focus on what is called "blockage." It may be asked, Why is it that the pedophile's sexual desires do not extend to other adults? Theorists have suggested that unassertiveness, timidity, poor social skills, or "castration anxiety" make it difficult for the pedophile to

enter into a mutually satisfying relationship with another adult. Evidence does seem to support the idea that many pedophiles do have problems relating to adult women and that poor social skills and sexual anxiety about women may contribute to this blockage.

Disinhibition. Finally, some theorists look at what is termed “disinhibition.” Why is the adult pedophile not deterred from having a sexual interest in children by normal cultural prohibitions, as are the vast majority of other adults? Why are social inhibitions against having sex with children set aside or able to be ignored by the pedophile? According to theories that attempt to address this problem, it is thought that there is some factor, process, or predisposition that disinhibits pedophiles so that they can disregard conventional taboos against having sex with children. For example, sometimes pedophiles are described as senile, retarded, psychotic, alcoholic, or lacking in impulse control. Sometimes their disinhibition is seen as the result of situational factors such as a reaction to unemployment, death of a loved one, or other stress conditions.

Research results indicate, however, that pedophiles, as a group, are neither senile nor retarded. Nor do they suffer from any identifiable psychotic process. Although a small number of pedophiles do suffer from an impulse-control disorder, this is not a characteristic of pedophiles in general. Nor is there as yet any research that confirms the situational-stress explanation for pedophilia. But there is strong evidence for the alcohol-related disinhibition theory. Some studies show that 45 to 50 percent of child molesters had histories of abusing alcohol. Many studies note the frequency of alcoholic involvement by the pedophile during the commission of his offense. It is clear, then, that alcohol often serves as a means of disinhibition for the pedophile.

EFFECTS ON VICTIM

There seems to be a range of emotional responses to sexual activity between adults and children. There are those who proclaim adult-child sex to be positive and mutually rewarding in its effects. Some such-minded people have grouped themselves into an organization called Man-Boy Love. Among their activities, they lobby against the federal and state laws that presently proscribe adult-child sexual encounters. At the other end of the spectrum are those who believe that dire and horrendous consequences are visited upon each and every child victim of a sexual involvement with an adult.

The preponderance of evidence available thus far seems to indicate that there are factors that tend to determine the presence or absence of negative effects on the child. Negative consequences are more likely if the child holds itself responsible for the encounter, if the adult pressures the child to conceal

the sexual activity, if force is used by the adult, or if there is a negative and judgmental reaction from parents, family, and friends who hold the child responsible for the sexual activity.

Negative consequences are less likely to affect the child, however, if the child sees the adult as warm and loving and is able to speak freely and easily to others about the sexual involvement, and if the parents are seen by the child as communicative and supportive.

QUESTION OF CONSENT

Although research does seem to indicate that negative effects are less likely to affect the child if the child has not been forced into such activity and if the child experiences a sense of freedom in the relationship with the adult, there still remains the further question of informed consent. What can be said about the child who seemingly has given consent to such an involvement?

Some writers have suggested that the primary moral issue is not one of sexuality, legality, or even psychology, but rather a question of informed consent. In the case of adult-child sexual activity, it is extremely difficult to envision a case where a child is developmentally, intellectually, or emotionally capable of giving any informed consent to any sexual activity with an adult. In the case of teenagers, however, the issue is problematic, given the variety of ages, degrees of sexual knowledge, and differences in developmental capacities among teenagers.

TREATMENT OF ABUSERS

Although there is no absolutely uniform treatment, it is not generally recommended that the sexual abuser of minors enter into once-a-week outpatient therapy. Instead, it is more helpful if the person enters a residential multimodal treatment program so that he may fully address his sexual and psychological issues in a variety of treatments. Usually, the person will undergo a full psychological assessment to bring his particular issues, including those that are sexual, to light. Additionally, he may also undergo a neurological exam to rule out any organic problems, and a physical exam to rule out any hormonal or chromosomal abnormalities.

Particular forms of treatment vary from program to program, but generally they will include all of the following:

1. *Individual therapy.* In individual therapy the therapist can ally himself with the healthy parts of the client's ego and listen to his story with empathy and understanding.
2. *Group therapy.* Through group therapy the client can become aware of his interpersonal style of relating to others and experience the confrontation as well as the care of other members of the group.

Some writers have suggested that the primary moral issue is not one of sexuality, legality, or even psychology, but rather a question of informed consent

3. *Self-help Group.* A group such as Sex & Love Addicts Anonymous or Sex Addicts Anonymous (both of which are modeled on Alcoholics Anonymous) provides a setting in which the client can begin talking with others who have had similar sexual experiences. It should be noted that for obvious reasons, most sexual abusers have never spoken to anyone about their attraction to minors.
4. *Alcohol Monitoring.* For some clients there may be a need to monitor their use of alcohol, particularly for those who tend to use it as a disinhibitor for their sexual activity with children.
5. *Medication.* Some clients may be placed on antidepressants and/or antianxiety agents to alleviate their depression and anxiousness. Still others may benefit from a drug called Depo-Provera. This medication reduces the testosterone level of the user and thus diminishes the intensity of his sexual impulses and fantasies. It has been found to be especially useful for men who are compulsively addicted to having sex with minors.

TYPES OF INTERVENTION

It would seem to be most important that the child have an opportunity to talk about its experiences with someone who has expertise in dealing with child-abuse victims. It would also be helpful to the minor if the parents were encouraged to arrange a meeting for their child with a qualified therapist.

Priests, religious, and other church personnel may be in a good position to encourage the child to discuss what happened with its parents. They may also be able to encourage good communication between the parents and the child and to monitor any ten-

dency the parents might have to be judgmental or angry with their child.

Certainly, it will be helpful to the parents to be supportive of them and to listen empathically to their anger and confusion. It might be that the parents are so overwrought that they should seek the professional assistance of a qualified therapist. In some situations, family therapy might be most appropriate.

Many factors have to be considered with respect to intervening in behalf of a person who is known to be or suspected of being involved in the sexual abuse of minors. Some of these factors are legal responsibilities, care for the reputation of the accused, and a concern for scandal, although this aspect seems to have been overemphasized by some dioceses in recently reported cases of child abuse.

It may be difficult for some to deal compassionately with a person who has initiated sexual activity with a child or teenager. If this person is a well-known parishioner, a teacher in a parochial school, or a priest or brother, the situation may become emotionally complex. It is important to realize that on some deep level this man is suffering an enormous degree of pain and humiliation. He may be facing the loss of his reputation, estrangement from his family, and in some cases, confinement in prison.

If the man has been having sexual activity with minors over a period of time, he most likely has been denying to himself the harm that he has been causing. Now that he has been accused or caught, the full realization of what he has been doing may come crashing down on him. In this case, he is likely to become seriously depressed and even suicidal. It is imperative that he receive professional help.

In the instance where a man is confronted with the suspicion that he has engaged in the sexual abuse of minors but where there is no involvement of the law, it is possible that he will deny that any problem exists. In this case, it may be necessary to confront him aggressively, in a manner similar to that when dealing with alcoholics who deny that there is any difficulty. It may be necessary to call together a number of people who have noticed his inappropriate behavior and together confront him. To some people this may seem somewhat extreme, but it is important that this man receive help and that children and teenagers be protected from his attentions.

SOME PRACTICAL OBSERVATIONS

I want to offer a few thoughts that might be particularly appropriate for priests and male religious. Although the number of church personnel involved in sexual misconduct toward minors is extremely small, people are shocked when they hear of such incidents. They may well ask, "How could he do such a thing?"

I am a firm believer that young men bring their problems with them when they enter the seminary or religious life. If this is indeed so, then it would be

unfair to blame the formation process for creating pedophiles and sexual addicts, or for that matter, avoidant, antisocial, or dependent personalities. More to the point is an exploration of how formation might "encourage" the continuation and exacerbation of such problems and how it fails to help men deal with the unhealthy aspects of their personalities.

In our culture, churchmen are held in respect, and they are accorded a high degree of trust by the public. Accusations of wrongdoing are not readily or easily believed; priests and brothers are given the benefit of the doubt. Accordingly, it is easy not only for church personnel to take advantage of this trust and implement their sexual designs against minors but also for church authorities to underestimate or fail to understand the severity of this problem when it arises in one of their religious charges. Church authorities may, then, tend to view this type of sexual transgression more as a momentary indiscretion than as a serious problem that demands professional attention. Some have mistakenly given the offender, as a remedy, a ministerial reassignment, rather than directing him to get psychological treatment.

Common apostolates for priests and brothers are parochial ministry and secondary education. For some, there may be a danger of becoming overinvolved with the world of their youthful charges to the detriment of maintaining healthy and fulfilling relationships with more appropriately aged persons.

Many priests fall victim to workaholicism and thus may neglect warm and satisfying interpersonal relationships with their peers. In addition, some report feeling ill at ease in the presence of adult women—a common characteristic of men who form sexual relationships with minors. Not having developed peer relationships with both sexes, or having allowed such relationships to deteriorate, they become lonely and may seek out a youth for companionship and affection.

Alcohol abuse is a frequent problem among the clergy. Such abuse can lower inhibitions against sexual involvement with minors.

Finally, although systemic issues in priestly and religious life may contribute to the incidence of sexual abuse of minors, the core problem is, I believe, basically rooted in an individual's pathology. Solutions to the problem are to be found through the psychological (and not just spiritual or moral) treatment of these individuals.

RECOMMENDED READING

- Cook, M., and K. Howells (eds.). *Adult Sexual Interest in Children*. New York: Academic Press, 1981.
- Finkelhor, D. *Child Sexual Abuse: New Theory and Research*. New York: The Free Press, 1984.
- Money, J. *Lovemarks*. New York: Irvington Publishers, 1986.
- Sgroi, S. *Handbook of Clinical Intervention in Child Sexual Abuse*. Lexington, Massachusetts: Heath and Company, 1982.

Life-style Factors Influence Cancer Risk

The American Cancer Society and the Surgeon General of the United States say that tobacco is responsible for over 30 percent of all cancers. They recommend not using this substance in any form or amount.

Exposure to ultraviolet rays in sunlight increases the chance that skin cancer will develop. A sunscreen lotion should be used by persons who have sun-sensitive skin and are going to be out in the sun for more than just a short time. It is important to read the warnings on sunscreen containers. Ingredients of some of these lotions can be harmful to certain individuals.

Some occupations carry a risk of lung cancer, particularly those that expose workers to carcinogens such as asbestos or coal products. Risk from x-ray radiation, including that which is used in medical and dental examinations, can be minimized by avoiding unnecessary x-rays and wearing a protective lead apron over the parts of the body not being evaluated.

Cancer can result from the use of some drugs. Diethylstilbestrol, other estrogens, and chemotherapeutic agents like Cytosan, chlorambucil, and Alkeran are examples. Phy-

sicians advise that drugs be used only under medical supervision.

Emotional stress can bring with it a cancer risk, especially if it is prolonged. Under stress, the body releases hormones, heat and respiratory rates increase, blood pressure rises, and muscles tighten in the neck, shoulders, legs, and back. Stress may also weaken the body's immune system. Many people attempt to obtain relief from stress by using drugs, alcohol, or cigarettes, thus multiplying the risk of cancer developing. Physicians recommend learning stress-reduction techniques, taking regular exercise, and engaging in activities that provide both fun and diversion.

Early warning signs of possible cancer include the following: an oral sore that does not heal; persistent signs of indigestion; changes in the throat; a change in bowel habits; irritated or obstructed airways; a change in urinary bladder habits; a change in the breast; a change in the menstrual pattern; a change in the condition of the skin. The presence of any of these might not be a sign of cancer, but the American Cancer Society recommends that they be brought to a physician's attention as soon as they occur.

Intentional Leadership Development

A PROGRESS REPORT

STEPHANIE R. WERNIG, Ph.D.

In the Summer 1984 issue of *HUMAN DEVELOPMENT*, I reported on the beginnings of a program to develop leadership abilities in college students ("Intentional Leadership Development"). Now, after two years of experience, I want to report on the progress of our program—the successful components and those not so successful, the changes we have made, and our hopes for the future.

ASSESSMENT INSTRUMENTS EMPLOYED

The summer before starting with our first class, it became obvious that we needed to design an instrument that would measure each student's current level of maturity in the developmental areas we considered important to the leader of the future. We, therefore, spent considerable time developing an assessment instrument. Although still in the testing phase, this instrument appears to give an accurate reading of current levels of development in autonomy; interpersonal skills; sense of purpose; moral, ethical, and spiritual development; multicultural awareness and tolerance; aesthetic awareness; intellectual competency; and healthful life-style.

The instrument was administered to all freshmen entering Regis College (Denver, Colorado) in August of 1983, in order to provide a norm against which students selected for the leadership program could be compared. We will continue to give the instrument to all freshmen every two years, in addition to

an "Interview" form that includes four pages of questions related to personal history, interests, goals, and values.

MENTORS NEED SKILLS

The mentoring component of the program has become the critical ingredient with regard to keeping the student in the program and achieving success through it. We originally proposed that a student have one mentor throughout his or her four years. We have found, however, that this is not as practical or workable as we envisioned.

Originally, we also believed that anyone could be a mentor, as long as they were educated to understand developmental concepts. This has not proved to be the case. There are special qualities that an individual must possess to be a good mentor, and good counseling skills are among those qualities. Good intentions are not enough.

We have found that the time required for mentoring a freshman student, because all meetings are one-on-one, approaches fifteen hours per student per academic year. After the freshman year, when group meetings are acceptable, the number of hours required drops to three or four per student.

As a result of these findings, we have developed what we refer to as a system of class mentors. Two individuals have been assigned to spend one fourth of their time mentoring twenty freshmen each. This

has meant some changes in their other job responsibilities, but we believe this time commitment is necessary. Three individuals will serve as mentors to the sophomores in the program and one as the mentor to the juniors. We have also searched carefully to find individuals who have the counseling skills needed.

YEARLY THEMES FIXED

Our original idea of yearly themes has been honed down from the broad definitions used previously. Instead, we have divided eight developmental areas among the four years.

Freshmen focus on developing autonomy and interpersonal skills. They are required to complete a number of instruments (including Myers-Briggs, Strong-Campbell, and the Achieving Styles Inventory) that are designed to help them assess their interests, skills, strengths, and weak areas. Special prescriptive plans are developed between the student and his or her mentor.

Sophomores focus on developing a sense of purpose and moral, ethical, and spiritual growth. They are required to interview at least three individuals in three different career areas during the year and write a short paper describing their experience. Individual prescriptive plans that concentrate on moral, ethical, and spiritual growth are developed as a result of dialogue between the student and his or her mentor.

Juniors focus on developing tolerance and multicultural and aesthetic awareness. They are required to give twenty hours of community service each semester and write a short paper describing that experience. Personal prescriptive plans are developed to further growth in the focus areas.

Seniors, as they prepare to leave the college, concentrate on intellectual competency and healthful life-style. The senior year is a time of personal synthesis in which learned leadership skills are interiorized and become part of the student's character. It is a time for the individual to begin to become comfortable with personal power used in the service of others or in advancing the common good. It is also a time for the student to begin planning a life-style based on personal values. A senior-year project describing personal experiences in this quest for growth is required.

PRESCRIPTIVE PLANS FORMULATED

The freshman student usually has two personal meetings with his or her mentor before developing a prescriptive plan. These meetings are spent reviewing the student's scores on the assessment instrument and answers on the interview form. They also discuss what the student would like to accomplish during the year and explore ways of achieving those goals.

We encourage working toward one academic goal (for example, grade in a certain course, over-all



We found that students who did not participate in activities in high school were not particularly interested in the program

grade-point average) and two personal goals. We are very careful not to permit students to set goals that may reflect popularity (and not necessarily leadership), such as class officer. The personal goals are expected to relate to the developmental tasks that are highlighted for that student's class year. As the student continues to meet with his or her mentor during the year, the goals are reviewed in light of the student's progress.

PROFESSIONALS LEAD SEMINARS

We originally planned that seminars exposing students to both the theory and practice of leadership would be held twice each semester and would include both college personnel and community leaders. After two years, we have found it necessary to expand the concept and have developed a three-credit course dealing with leadership issues. Although not required of program participants, we anticipate strong enrollments.

The seminars have become opportunities to invite recognized community and national leaders to our campus to interact with our students, faculty, and staff. They are still held twice per semester, and we have been fortunate enough to attract professionals from a variety of fields.

STUDENT DEVELOPMENT TRANSCRIPT

As originally envisioned, a record of personal growth has proved to be a valuable aid to program

participants. Freshmen students are provided with blank transcripts early in the first semester and instructed about appropriate activities under each developmental task. Near the end of the spring semester, both the student and the mentor review the student's list of achievements and experiences, both curricular and co-curricular. Together they agree on those that will be recorded on the development transcript.

We have found the experience of reflecting on one's achievements to be very positive for the students. It gives them a better perspective on how they have grown as individuals throughout the academic year and instills an obvious pride in their own accomplishment. We make sure that each student receives a copy of his or her developmental transcript before leaving for the summer and encourage them to talk with their families about their growth.

APPLICATION PROCESS

Originally, it was our judgment that all freshmen should be invited to apply for the program and that a two-page application form would yield sufficient information for choosing program participants. Our experience has shown this not to be the case.

We found that students who did not participate in activities in high school were not particularly interested in the program. We also found that, generally speaking, incoming freshmen with less than a 2.50 cumulative high-school grade-point average needed to concentrate on academic work and could not devote time to leadership activities.

Currently, we invite only those incoming freshmen who have a record of high-school activities and a cumulative grade-point average of 2.50 or over to apply for the leadership program. The application form is sent out in July to be returned by the middle of August. Of the forty students who are accepted into the program each year, only twenty are selected during the summer. The other twenty are selected as a result of an interview process that is completed by mid-October.

POSITIVE VALUES NEEDED

Research on college students' attitudes and values, reported in A. W. Austin's *Four Critical Years* (San Francisco: Jossey-Bass, 1977), shows a disturbing trend of increasing materialism and hedonism and a corresponding decline in altruism and social consciousness. It is up to those of us responsible for the total development of the student to provide opportunities and experiences that promote an awareness and development of positive values.

We believe that our leadership development program is indeed promoting and teaching the values important to the leader of the future. At Regis College, we are providing a framework of values to guide young people in their growth in service to others.

How Good Are We?

LEA ANNE HUNTER, S.F.C.C.

Psychology tells us that we are neither good nor bad, encouraging us to believe in self while reminding us how neurotic we are. Religion tells us we are good while reminding us that we are sinners. Friends and families affirm our goodness—if we fulfill their expectations.

How can we begin to believe wholeheartedly in self if our goodness is marked with conditions and confused with mixed messages? How can we begin to actualize our tremendous individual potential if we are not absolutely certain that we are good?

Because religion has been around since ancient time and has influenced everything from politics to sex, the mixed messages religion sends are particularly significant. Thus, the Bible starts out on a very positive note with God affirming creation as “good” six times over, marking the creation of man and woman as “very good.” After creation, though, sin and punishment is a major theme. Except for cases of a few unique individuals, the stories seem to indicate that human nature is prone to evil. We come on the scene today after thousands of generations of sinners, and we justifiably wonder within, “How *can* we be good?”

SELF-BELIEF LACKING

There is no denying that like all those who came before us, we sin—we fail to be true to ourselves and others. Some say that sin flows from the evil in

us. “Human nature,” they say. This quiet assumption that human nature possesses an evil streak is acknowledged by church-goer and atheist alike. The question is this: Do we sin because we have evil in us? (Or do we sin because we don’t realize and believe that we are good?)

The story of Adam and Eve is frequently used to prove that we are a sinful people. Since ancient times, however, religious philosophers have not agreed about the nature of the sin committed by Adam and Eve. Some claim their sin was disobedience; others say pride. Still others say that sex was involved. If we look closely at the story, however, Adam and Eve are not banned from the Garden until after they cower and disclaim responsibility for their actions. They abandon belief in self because they are afraid—only then are they removed from paradise.

From this perspective, lack of self-belief was the first sin. Hence, the ensuing punishment for their sin would be more than appropriate. If Adam and Eve were not able to believe in themselves in the Garden, they needed to be sent elsewhere—to a place where they could come to self-belief through their own struggle with hard work, suffering, and death.

No one can give us belief in self, faith in our own goodness. Parents would like to give it to their children so they will succeed in life. God, no doubt, would have given it to Adam and Eve if that were possible. What others give us, however, is evidence of their goodness—not our own. There are some

Adam and Eve are not banned from the Garden until after they cower and disclaim responsibility for their actions

things in life that no one can give us. Faith in self is one of those things we must discover and experience for ourselves.

BIBLE STORIES HOPEFUL

Some people subscribe to the theory of religious apartheid, where they are always the good people and "those others" are always the bad people. If, however, bad people do exist, then we must always wonder if, deep down, we are not one of them.

The story of Cain and Abel is often used to prove that there are good and bad people. According to tradition, Abel is the innocent one who earns God's favor by sacrificing the best of his flock to God. Cain, on the other hand, is portrayed as the selfish one because he did not offer God his best gifts. We begin with prejudice against Cain, the "bad" person.

But is Cain a bad person? There is no indication in the written text that Cain's offerings to God were any less worthy than Abel's. God simply shows favor

for Abel's gift and not for Cain's. Cain, however, perceiving the lack of God's favor as offensive, becomes angry and jealous of Abel.

Cain's anger and jealousy are directly related to his lack of faith in himself and in the fruit of his work. Seeing his distress, God says to Cain, "Why are you angry and downcast? If you are well-disposed, ought you not to lift up your head?" It seems here that God is telling Cain to believe in himself and not to worry whether his gifts are looked on favorably or not.

Cain, however, couldn't believe in his worth unless it was stamped with God's approval. Feeling overlooked and neglected, he turns all his positive energy in the direction of hate. Acting out his anger and jealousy, Cain kills Abel and then lies about it. One act of disbelief in self engenders another until we are suspicious of everyone around us.

In terms of punishment, God does not take Cain's life for Abel's. Rather, as with Adam and Eve, God sends Cain out to wander the earth, that he might struggle with life and come to a sense of his own self-worth, his own goodness. Furthermore, in acknowledgement of Cain's worth, God marks him with a sign of protection, that no one may kill him in his wanderings.

We, too, wander, wanting to believe that we are good. We can take hope in the Biblical stories, for they show us that God believes in us—even when we don't believe in ourselves. After all, God could have erased Adam and Eve and created "obedient subjects" to fill his Garden. And God could have killed Cain and brought innocent Abel back to life.

It seems, though, that God is not so interested in obedience and innocence. God wants us to grow into an awareness of how good we are. Then we will not need to act out feelings of inferiority or guilt. When we come to realize how very good we are, there will be no more evil in the world—for evil does not rest in some hidden corners of the human soul. Rather, evil begins as a seed in the doubt that we are good.

Once we unravel mixed messages and refuse to believe that our goodness depends on pleasing others, then we are free to commit ourselves wholeheartedly to personal growth and development. Then we can actualize our tremendous individual potential, because we know, without a doubt, that we are good.

Discovering Leadership Talent

The SRI Process Assists Religious Congregations

JO ANN MILLER, O.S.F., and ELIZABETH HEESE, O.S.F

EXECUTIVE: RELIGIOUS CONGREGATION

Can you say YES to the following questions?

- Can you move people to commitment?
- Do you measure your success by the success of those who work with and for you?
- Do you pursue goals with vigor and perseverance?
- Are you convinced of the power of close, positive relationships with others?
- Do you like an intense, fast-moving pace?
- Have you recruited several people who are still energetic and productive members of your congregation?

If your answers are YES, then your talent is needed to continue your congregation's growth and to build its future in a position like this one, which offers

- A chance to lead a future-oriented group characterized by integrity and a strong sense of mission
- A chance to use your talent for setting the direction of your congregation for the next fifty years
- An opportunity to work with a group that will give you the freedom to sort out priorities and take action now

Advertisements like the one printed above are written to tap the talents of people with leadership ability—and are often answered by people already employed but so intrigued by the questions that they inquire further, if only to keep abreast of developments in the field. In the search for executive leaders

for any religious congregation, the task is often to attract these very persons: those already gainfully employed, those who have given evidence of the needed talent, those who are already positioned to “catch” the mission of the religious executive.

The mission of such an executive leader is to affect positively the lives of untold numbers of people through the ministry of the congregation's members. To make such an impact, effective religious executives need great mission talent; that is, tremendous drive and purpose with respect to selecting, developing, and mobilizing their members to move the ministry of the congregation toward its ideals and goals. Besides this strong sense of mission, though, what are the other qualities, the other distinguishing criteria, the other talents that characterize successful leaders of a religious congregation?

TALENT-EVALUATION PROCESS

In an effort to identify specific leadership talents, a research group has been studying those people who have made outstanding contributions in various professions. As a result of over thirty years of study, this research group has developed an interview process to assess talent for various professions and vocations. This process has predictive validity in determining which persons will and which will not be successful in specific positions. The group is Selection Research, Inc. (SRI) of Lincoln, Nebraska, and the founder and author of the SRI Process is the president, Dr. Donald O. Clifton.

In the early 1950s, Dr. Clifton—then a professor of educational psychology at the University of Nebraska—became intrigued with the dynamics of success. He began to wonder why his discipline had so little to say about the behavior of successful peo-

THE THEMES OF SUCCESSFUL RELIGIOUS CONGREGATION

CONCEPTUAL:	OTHERS' PRODUCTIVITY:	PERSONAL PRODUCTIVITY:	RELATIONAL:
MISSION	COURAGE	EGO AWARENESS	RELATOR
DEVELOPER	DELEGATOR	FOCUS	POSITIVITY
SPIRITUALITY	ARRANGER	GESTALT	AUDIENCE
VISION	AMBIGUITY TOLERANCE	WORK ORIENTATION	SENSITIVITY

ple. He and others with a common interest in the scientific study of the thought patterns of successful people banded together to continue their investigation. The interest of these early investigators in positive developmental behaviors was in marked contrast to the traditional approach of many psychologists of that era who were studying *failure* to determine how people could be helped. Talent thus became a topic of continuing study by Dr. Clifton and his associates.

In 1969, Dr. Clifton organized Selection Research, Inc., as a separate corporation with a staff of three. Today, it has more than 400 employees, including people from many different parts of the country who are attracted by SRI's pledge to "study intensely for fifty years the thought patterns of people who make a significant difference in the lives of other people."

The best way of getting to know about a person, according to SRI, is to ask specific questions and then to believe what the responder says. A structured, low-stress interview process has emerged as the most effective way of "hearing" the thought patterns of people. The SRI interview helps identify the "themes" that over long periods of time characterize the dom-

inant behavior of the successful person. Though each has a unique style, a common set of life themes evident in other success stories in that profession helps to explain a particular person's success.

Such life themes are formed early in one's personality pattern. Hence, persons come into administrative positions, into professional schools, and into religious congregations already formed. It is clear, therefore, that those who choose persons for such leadership positions are shaping the character of their organization, determining the direction of the entire congregation and its future.

The themes of successful executives of religious congregations are derived from the extensive research into the characteristics of outstanding leaders in education, church, business, industry, and health care conducted by SRI over the last twenty to twenty-five years. For purposes of discussion, we have a four-part configuration (see box above).

THE CONCEPTUAL ASPECT

The conceptual aspect involves how I define my purpose, priorities, beliefs, and direction. Do I have a conceptual framework that works for me?

Mission. Mission is an executive's personal commitment to make an affirmative impact on the lives of others. This theme is evident in those executives who have a communicable, altruistic purpose for what they are doing. They identify with a purpose larger than themselves and can talk about their lives as having a meaningful, worthwhile direction. Mission is what takes some individuals and groups out of society's mainstream in order to assure the quality and purposiveness of that mainstream. The person who can verbalize mission can help other persons find purpose in their life and help people within the community to discover what they have in common. Alert executives recruit persons to the mission of their community.

Developer. Human resource development is a critical theme for an executive. The developer theme is evidenced by those executives who receive satisfaction from the personal and professional growth of their staff and colleagues. This theme provides intrinsic motivation for management. When the executive freely invests time, effort, and thought in staff and colleagues, he or she multiplies through other people. This executive recognizes the importance of getting the right person in the right place.

Spirituality. Executives strong in this theme see themselves consistently in the process of relatedness to God. They manifest this relationship through prayer alone with God and in communal prayer with others. As this relationship grows and deepens, they become more in touch with themselves and are, accordingly, enabled to affect the growth of others.

Vision. Executives with vision see what the future can be, and they take risks in the present to make the future happen. These leaders discover and support the insights of others in order to create the envisioned future.

THE RELATIONAL ASPECT

The relational aspect encompasses how I stay personally in touch with others, how I relate in a positive way with those around me, how I network people.

Relator. Relationship is the response to another person that creates a mutually positive feeling. Relationship extends from the minimum level of recognition of a person's existence to caring enough about others to be willing to give your life for them. An executive strong in this theme attracts people because people feel better when they are around this relator. Specific ways of getting to know others and the ability to find meaning in helping others feel important about themselves characterize this executive.

Positivity. Executives who have this theme are optimistic, tend to see the good in what is happening, and have a future-oriented attitude. Persons low in positivity may be cynical and tend to see the bad consequences of actions.

Audience Sensitivity. Audience-sensitive executives continually assess their own thoughts, feelings, and

The act of delegating on the part of an executive involves knowing what people can next do successfully and giving them a chance to do it

actions from the viewpoint of their colleagues and public. These persons remain sensitive to this awareness and use such insight in the decision-making process. Such a manager is a good listener and a good conflict manager.

OTHERS' PRODUCTIVITY

The others' productivity concerns how I help others grow, how I help others take responsibility for their own productivity, how I help others remain or become productive.

Courage. Courage is the capacity for getting other people to make commitments to their future. Courageous executives show increased determination in the face of resistance. They have the ability to be direct and straightforward with people, to take charge, and to give directions when necessary. Courage enables them to meet with people in very difficult times in their lives and still call their attention to their talents and opportunities for growth.

Delegator. The act of delegating on the part of an executive involves knowing what people can next do successfully and giving them a chance to do it. The good delegator regularly sets people up for success by seriously studying the talent and readiness of others and helping them to make the choices that lead to success. A good delegator carefully picks an individual, clarifies the task or area of responsibility, and creates feelings of ownership on the part of the delegatee.

Arranger. The arranger theme indicates the capacity an executive has for understanding the uniqueness of individuals, for helping people to work together

effectively and openly, for configuring persons, objects, and settings in order to produce the desired impact. The effective arranger has the ability to anticipate and facilitate the group's interaction.

Ambiguity Tolerance. The religious executive strong in this theme displays a tendency to suspend judgment until as much evidence as possible is available from all involved parties. Restraint is placed on impulsive decision making. The high tolerance for ambiguity is seen as a means to an end rather than an end in itself.

PERSONAL PRODUCTIVITY

Personal productivity is concerned with how I remain personally productive. What is my ability to complete tasks, produce results, make it happen?

Ego Awareness. Ego awareness is the person's capacity for identifying the events, achievements, and feelings that lead to defining oneself as significant. The person with high ego awareness can be explicit about these definitions of significance. Although such executives may not always like all of their thoughts and feelings, they can "own" them and, when appropriate, disclose them. Persons with low ego awareness are likely to deny personal feelings they perceive as different from the norm. Such denial may interfere with their understanding the feelings of others. Persons high in ego awareness, on the other hand, are more likely to be objective and, consequently, to be judged as trustworthy by associates.

Focus. Focus is the ability to take a direction and maintain it. Executive leaders with focus can help the community to identify goals and to actively pursue them, because they persist in their orientation toward the goal and they resist distraction. A dimension of this theme is a sense of priorities. Those who have it think about what is most important to do and select activities in terms of the most important priorities. Over a period of time, focus gives all the persons involved a feeling of continuity and security. The person with low focus may diffuse the energies of a congregation by starting many projects but completing only a few.

Gestalt. There are two aspects of this theme. First, an executive strong in this theme has the tendency to perceive in terms of configurations and has a need for closure and completeness, feeling uneasy until work is finished. When gestalt is high, the executive tends toward perfectionism. Second, this executive uses good organizational ability to help others, and even though form and structure are important, an executive strong in this theme helps and enables rather than punishes others who are not so strong.

Work Orientation. A work-oriented executive is intensely involved in work and is almost continually thinking about work. This person tends to rehearse and review activities related to work and other commitments. Such executives have a life-style that integrates work into their total life activity. They pos-

sess a good deal of stamina and ordinarily are actively involved for long days and weeks.

INTERVIEW UNCOVERS TALENTS

In addition to this list of executive themes, SRI has developed a technology, the SRI Interview, which is a valid and reliable way of assessing the presence of these leadership talents in individual nominees for executive offices within religious congregations. Conducting this kind of talent assessment, which should precede the election/discernment process, is a way of directing the future of a group by directing the present.

The selection of leaders of a religious congregation is the most significant decision a group of electors or a chapter of election can make, the most important determinant of what a religious congregation can become. In management circles, it is often said that there are a few significant and many trivial decisions that leaders make. Decisions regarding the selection of personnel are always among the few significant ones. Using a talent-assessment component can effect a powerful impact on the discernment process and ultimately on the ability of a congregation to fulfill its mission. Good discernment must include accurate assessment. Some may question, "Where is the Spirit in all of this?" Certainly, the Spirit is present in the assessors and in the discerners. But is the Spirit not also present in the person gifted with the requisite talent?

Talent is a person's capacity for a near-perfect performance. Every person has talent. It cannot be created, only discovered. If electors choose a person who does not have the required talents for a specific leadership role, they saddle the person with an impossible task by insisting that he or she perform as if he or she had the talent. To believe that "anyone can do anything" if he or she wants to is both foolish and destructive with respect to the person; it contributes to the demise of people rather than to their development. God has given us adequate talent; we need to discover it in ourselves and in one another.

If you have ever been an elector, you know that often your only discernment tool has been yourself, your own life themes. To do a better job of electing, it is essential to agree on a common set of qualities that talented leaders have and then to use a reliable means of assessing the presence of those qualities. Often, nominees have several attractive qualities, possibly experience and goodwill, but the electors have no clear evidence of a solid talent base.

A process of informed discernment within an election process could follow these steps:

1. The congregation at large produces the names of potential nominees.
2. Accepting the call of the membership, each of these nominees participates in a talent-assessment interview.

The person with low focus may diffuse the energies of a congregation by starting many projects but completing only a few

3. Results of these interviews are shared with the electors in a confidential predictive report indicating clearly those who have sufficient leadership talent for the position.
4. The electors ask themselves at this point which of these leaders possesses the best talent configuration to lead the congregation at this time.

Thus, the best human discernment possible, enlightened by clear assessment, is free to be open to the Spirit rather than to human luck or good will alone.

ELECTION PROCESS STEPS

When SRI and its Human Resources for Ministry Institute assist a congregation with its election process, the following steps are taken:

1. Electors accept the criteria derived from the study of successful leaders and commit themselves to a valid assessment of the leadership potential in the nominees through the SRI process.
2. Each person accepting the nomination is interviewed, using the Religious Executive Interview either in person or by telephone.
3. The SRI analyst then assesses the leadership potential in each nominee, using the same criteria, and prepares a confidential predictive appraisal for the electors.
4. During the election, the SRI analyst becomes an on-site resource to the electors, presenting a full picture of the talent available to the congregation from the analysis of each nominee's interview, along with a final designation. Is this person a *Highly Recommended*, *Recommended*, *Condi-*

tionally Recommended, or a *Not Recommended* candidate? How the electors choose to move with this confidential understanding of each nominee is their decision.

5. There is one more significant offering of the SRI consultant to the newly elected leader. Many existing election procedures assume that newly elected executives do not have the ability to name their own team or consultants. So the electors do it for them. That is not the case in most effective leadership circles. Nor is it the case that they change leadership every few years. They only do so when there is a need for greater talent. They believe that a person with the talent to be an executive also has the talent to create a team that can be productive and helpful to the future of the organization. No matter how a congregation's present policies are constructed, however, the newly elected leader always has consultation about team members to be elected. It could be very important and helpful to have available from the SRI analyst the kind of information that would enable the executive to make the most expert recommendation to the electors. An executive wants to create a team that works, one that has all the leadership qualities needed in each team member, or at least in the combination of the team members. The SRI analyst can provide such information and recommendations to the religious executive who, with the electors, can then make enlightened choices of the most talented people.

SRI READILY AVAILABLE

If we are serious about the mission of the church and its future in our society, a search for the best executive talent available is essential. A conscientious search calls for the assistance of the most sophisticated analysts of talent assessment available. As Louis Pasteur says, "Discovery comes only to the prepared mind." The SRI process is like a "prepared mind," ready to assist religious congregations who are willing to make the commitment to assess leadership talent for their religious congregation's executive positions.

Every congregation already has within it all the possible leadership talent available to it. Remember, all talents (leadership and otherwise) came into the organization at the entry of each member. Our task is to discover the talent with the tools we have available. This is our commitment to the future and to our mission. To act responsibly in the assessment/discernment process requires that we take the future and our call to define the future very seriously. Yes, we can mold and shape the future of the congregation through the gifts we have been given. The question is, will we be able to discover those gifts, those talented leaders who can truly make a difference? Election time gives us this opportunity.

BOOK REVIEWS

Religious in the 1983 Code: New Approaches to the New Law, by Elizabeth McDonough, O.P., J.C.D. Chicago: Franciscan Herald Press, 1985. 170 pp. \$5.50.

The real contribution of this book is revealed in its subtitle, *New Approaches to the New Law*. Elizabeth McDonough, who is a member of the faculty of canon law at The Catholic University of America, Washington, D.C., presents a contextual approach to the revised canonical discipline for religious according to the 1983 Code of Canon Law. The context is precisely the renewed understanding of canon law and its role in the church (the *novus habitus mentis* urged by Paul VI during the revision of the Code). Canon law has endured a negative image, particularly in the post-Vatican II church. This has also been true of religious life, which has frequently suffered from an extreme juridicization. *Religious in the 1983 Code* assists in the cultivation of a more positive attitude toward canon law, with a particular focus on religious life. Although the book is directed primarily at the nonspecialist in canon law, the professional canonist can also benefit from it. It provides an initiation into the more technical aspects of canon law and its interpretation.

Theology is critical to the interpretation of canon law. A brief sketch of the biblical and theological foundations of canon law is preliminary to the actual exposition of the discipline for religious. A historical treatment of the evolution of canon law illustrates how the discipline attempts to respond to various needs of the church and its members.

Several emphases are subsequently integrated into the presentation of the canons. McDonough reminds the reader repeatedly that good law is always grounded in the reality of human experience. It should not pressure those subject to it to strive for theoretical perfection. Religious have been classic violators of this principle. The fundamental purpose of consecrated life is witness to Christ, not the ob-

servance of the law. Law is ancillary to the practical ordering of evangelical witness. Nor should one expect to find solutions to all problems in the law itself. McDonough offers many practical comments, gleaned from her wide experience as a canonical consultant to religious communities.

The delicate tensions between individual needs and corporate needs and between superior and subject (phenomena that can be painfully acute in religious life) are addressed in a straightforward manner. The interplay of dialogue and authority are sensitively handled. An important dimension in the revised Code is the issue of rights of the faithful, including rights of religious. Resolution of disputes within a community frequently involves the law coupled with maturity, experience, and justice. A proper and healthy understanding of canon law serves to forestall or alleviate many tensions and destructive situations that might arise.

The Code is the universal law for the church, but many canons mandate a local adaptation (i.e., particular law). For example, over one third of the canons on religious stipulate a specification in the particular law of the institute. Many religious communities are currently updating their constitutions and supplementary legislative documents in light of the revised Code. This book will be very useful for this task, in addition to fashioning a healthy orientation toward the law. It is also a useful educational tool for the instruction of religious in canon law, especially for those in leadership positions, formation, and continuing education. Nonreligious can acquire a more contemporary understanding of the structure of religious life.

Critical to the reception of the new code among the People of God is education. This publication furthers this process of reception. A glossary of canonical terms, an English translation of the canons on religious, and a detailed index also enhance its usefulness and value.

—Patrick Cogan, S.A.

Living the Vows: The Emotional Conflicts of Celibate Religious, by Robert J. McAllister, M.D., Ph.D. San Francisco: Harper & Row, 1986. 259 pp. \$19.95.

The inspiration for this book is the "lengthy struggles, the intense suffering, and the gradual conflict resolution of those who worked so hard in therapy." Dr. Robert McAllister, the empathetic witness

and perceptive recorder of these individual struggles, writes with wisdom of the challenges, emotional conflicts, and boundaries of contemporary religious life.

The fifteen chapters include topics such as intimacy in religious life, conflicts in observing obedience, conflicts regarding poverty, problems involving loss and aging, and resolution of celibate conflict. Each chapter reads like a crafted minitreatise. A continuous thread throughout the book is McAllister's profound appreciation of religious life and his astute observations about the need for realistic expectations.

He notes that as religious moved from a rigorous institutional and conforming model to one of individual freedom and growth, expectations surrounding the vows with respect to intimacy and community life were at times inflated. He diffuses the idealization of intimacy among religious by making telling comparisons with married couples' struggles for intimacy. He observes that the vows of marriage include words of affectionate bonding and personal intimacy; celibate religious life, however, does not promote an atmosphere of emotional intimacy and does not permit an environment of physical intimacy. The intimacy that is necessary and proper for a celibate is bounded by distance and frequent moves, by a lack of sharing time and physical space, and by participation in a broad range of experiences.

Particularly helpful for anchoring his observations are McAllister's composite case studies. Each page is studded with rich examples and perceptions drawn from contacts with over 500 religious during a thirty-year period.

Father Ed, for instance, maintained a sexual relationship with a female employee of the diocese. He told himself that he could not be sexually continent because of the pressure of his work. His own sense of shame kept him from speaking about the situation with his regular spiritual director. Some ill-advised counseling by a visiting guest speaker, who told him to accept the "reality of his sexuality," encouraged him to live out this conflicted situation.

More important than the sketches that limn out the conflicts of religious who neglect the boundaries of the vows is McAllister's ability to pry reality loose from fantasy and to enable the religious to confront and accept themselves. He cautions against the quick solutions of a weekend workshop or other fast-growth activities. They induce, he believes, an emotional high and, often enough, unrealistic expectations about growth, change, and human potential, without providing adequate support.

He gives an excellent treatment of alcohol and chemical dependency, but given the toxic atmosphere of alcohol, poor diet, and physical indolence that sometimes pervades religious communities, a chapter exploring physical health care, proper exercise, and their relationship to emotional well-being would have been welcomed.

A valuable contribution is McAllister's sorting out

of the issues of confidentiality and privacy of patients vis-a-vis superiors who often expect frankness and sincerity from individual members. He records a case of a psychiatrist and superior conferring without the knowledge or consent of the religious-patient, a practice that most psychiatrists would consider unethical if the patient were other than a religious. In his typically crisp style, he says, "The thoughts and feelings that a person has are 'owned' in a much more private way. No one has a right to intrude into that private world or to insist that the individual share it with others. Entrance without permission is an invasion; entrance on demand is a violation."

Superiors, religious of all ages, and health-care professionals will profit immensely from this careful, comprehensive study of the psychological dimensions and emotional conflicts of religious life.

—Patrick J. Howell, S.J.

The Deification of Man: St. Gregory Palamas and the Orthodox Tradition, by Georgios I. Mantzariadis, translated from the Greek by Liadain Sherrard. Crestwood, New York: St. Vladimir's Seminary Press, 1984. 137 pp. \$7.95.

In the Eastern Orthodox tradition of human development, the understanding of the spiritual journey is in terms of deification (*Theosis*). Among the most important authors carrying the rank in the East equivalent to Aquinas or Bonaventure in the medieval West is the Bishop of Thessalonika, St. Gregory of Palamas (1296–1359). This brief volume is a very accessible treatment of the concept of deification in Orthodoxy, with an emphasis on the work of Palamas. Although the book is clearly theological, not using the categories derived from contemporary psychology with which we are familiar in modern spirituality, it witnesses to a dozen centuries of anthropological development in the East and has influenced another half millenium of Orthodox scholars and spiritual leaders.

The psychology of the Eastern church is rooted deeply in the understanding of Christ's incarnation and its intimacy to the process of human development. As modern psychology uses terms like "person" and "nature" and uses references that have evolved from the trinitarian thinking of the fourth century and the Augustinian understanding of the relationships of persons and nature in the Trinity, so Eastern anthropology and psychology are rooted in categories derived from its theological heritage.

The images for grace used in the theology of Pa-

lamas are the "energies" that make for a very dynamic understanding of the presence of God's action in the human spirit. Many of the dualisms that we in the West have been correcting with modern psychology after the Cartesian influences of the enlightenment are uncommon in the East. The unity of the material and the spiritual, the body and the soul, the creation and the human project, the resurrection and the saving death of Christ, the action of the Spirit in human experience, are all held together in a dynamic understanding of the human being in its incarnational reality.

The foundation of the deification tradition, as outlined in this book, is rooted in the image of God in the human being, and the communion of human beings in the divine Trinity by the power of the Spirit. Therefore, this anthropology is fundamentally relational, with very little space for individualism or for a dualism between human nature and creation. The ecclesiological, communitarian dimension of human development is expressed in this theological school by a sacramental theology. In this understanding of a "eucharistic ecclesiology," it is the communion of human beings in the incarnate Christ that gives reality to the individual, rather than individualism seeking to find meaning in community through human relationships. The health of the human being and the development of the human being is taken to be supported by the development of the community in Christ in a way that puts wholeness and health before

sickness and alienation. For this reason, as in the developments of Lutheran theology in the West, moral questions are secondary to communitarian, uncreated grace (divine energies), and the loving communion of the Christian community celebrating its solidarity in eucharist. Moral life itself and development in moral life are in response to God's commandments but take on a more exalted asceticism than the legalism often characterizing the expressions of medieval Western spirituality.

The book goes on to speak of the mystical experience of deification. The thoughts of Palamas were worked out in debate with those criticizing the monks of Mount Athos for their devotion to the interior life and their understanding of "uncreated light" as participation in divine knowledge. Although some of these debates are dated by the times in which they developed, the affirmation of the internal journey points to a profundity paralleled in the West by the Rhenish mystics of the same period.

Although the theological categories of this book may be somewhat abstract for the Western reader, an awareness that centuries of human experience are distilled in this understanding of Christ's action in the human spirit will enable the skilled spiritual reader to see through to the practical consequences of this deification or divinization understanding that has emerged from the Greek fathers.

—Brother Jeffrey Gros, F.S.C.

INDEX 1986

VOLUME 7 NUMBER 1

Asceticism Today

John Carroll Futrell, S.J., S.T.D.

Pursuing Ministerial Integration

William A. Barry, S.J., Ph.D.

A Celibate's Sexuality and Intimacy

Mary Elizabeth Kenel, Ph.D.

Why So Few Vocations?

James J. Gill, S.J., M.D.

For Those Who Go

James Torrens, S.J.

Seminary Formation as a Pilgrimage

Gerald A. Arbuckle, S.M., Ph.D.

Particular Friendships Revisited

Wilkie Au, S.J., Ph.D.

Pastoral Care of the Chemically Dependent

Gerald B. Dooher, Ph.D.

A Sabbatical in Times Square

Placid Stroik, O.F.M.

Book Reviews:

Spiritual Direction and Midlife Development

by Raymond Studzinski, O.S.B.

Mary S. Cerney, O.S.F., Ph.D.

Mid-Life Directions: Praying and Playing, Sources of Dynamism

by Anne Brennan and Janice Brewi

Jon J. O'Brien, S.J., D.O.

Mid-Life: Psychological and Spiritual Perspectives

by Anne Brennan and Janice Brewi

Jon J. O'Brien, S.J., D.O.

Winter Grace: Spirituality for the Later Years

by Kathleen Fisher

Jon J. O'Brien, S.J., D.O.

The Call to Wholeness: Health as a Spiritual Journey

by Kenneth L. Bakken

Len Sperry, M.D., Ph.D.

Clinical Handbook of Pastoral Counseling

edited by Robert Wicks, Richard D.

Parsons, and Donald E. Capps

Jon J. O'Brien, S.J., D.O.

Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth

by Howard Clinebell

Jon J. O'Brien, S.J., D.O.

Who Hates Process?

George B. Wilson, S.J., S.T.D.

The Religious Dimension of Experience

William A. Barry, S.J., Ph.D.

Intimacy in Pastoral Care

Richard R. De Blassie, Ed.D.

The Education of a Religious

John J. Donovan, C.F.X., M.A., M.Div.

Storm Warnings for Catholic Colleges

Paul C. Reinert, S.J., Ph.D.

How Am I Doing?

James Torrens, S.J.

Thoughts on Middle Age and Jonah's Lament

John Staudenmaier, S.J., S.T.L.

Unwrapping Your Gifts

William Burkert, S.T., M.A.

and Loughlan Sofield, S.T., M.A.

Book Reviews:

The Courage to Be Chaste

by Benedict J. Groeschel, O.F.M.

Jon J. O'Brien, S.J., D.O.

Between the Sexes: Foundations for a Christian Ethic of Sexuality

by Lisa Sowle Cahill

Jon J. O'Brien, S.J., D.O.

Caring for Marriage

by Denise Lardner Carmody

Jon J. O'Brien, S.J., D.O.

AIDS: A Catholic Call for Compassion

by Eileen P. Flynn

Jon J. O'Brien, S.J., D.O.

VOLUME 7 NUMBER 3

The Desert Experience: Exploring the Psychospiritual Dimensions of Personal Change

Joseph Nicolosi, Ph.D.

and Jo Rotunno, M.A.

Two Generations of Alcoholic Priests

Michael Peterson, M.D.

and Gabrielle L. Jean, S.C.O., Ph.D.

Quiet Polarization Endangers the Church:

Need for Bridge Builders Is Urgent

George A. Aschenbrenner, S.J., S.T.D.

Reasons for Departure from the Novitiate:

Reflections on the Young Who Have

Recently Left

William J. Sneek, S.J., Ph.D.

Rescue of City Things

James Torrens, S.J.

The Process Called Working Through

William A. Barry, S.J., Ph.D.

Continuing Religious Formation: Report on

a Recent Survey of Men in the Director's

Role

Robert S. Pelton, C.S.C., S.T.D.

Living Celibately in Pastoral Ministry

Matthias Neuman, O.S.B., S.T.D.

Decline in Religious Vocations

John Carroll Futrell, S.J., S.T.D.

Book Reviews:

Availability: The Problem and the Gift

by Robert J. Wicks

Jon J. O'Brien, S.J., D.O.

Justification by Faith: Lutherans and Catholics in Dialogue, VII

edited by H. George Anderson,

T. Austin Murphy,

and Joseph A. Burgess

Jeffrey Gros, F.S.C., S.T.D.

Pastoral Companionship: Ministry with Seriously Ill Persons and Their Families

by Gerald J. Calhoun, S.J.

Jon J. O'Brien, S.J., D.O.

VOLUME 7 NUMBER 4

Women and Men Collaborating in Ministry

Catherine Casey, O.P., Ph.D.

Cautions and Challenges for Religious in

the 1990s

Joel Giallanza, C.S.C., M.A.

Celibates Relating to Families

Sally A. Kenel, D.W., Ph.D.,

and Frank J. McNulty, S.T.D.

Right Spirit

James Torrens, S.J.

Sexual Abuse of Minors: Examining Deviant Behavior in the Context of Clerical and Religious Life

G. Martin Keller, O.S.A.

Intentional Leadership Development: A

Progress Report

Stephanie R. Wernig, Ph.D.

How Good Are We?

Lea Anne Hunter, S.F.C.C.

Discovering Leadership Talent: The SRI

Process Assists Religious Congregations

Jo Ann Miller, O.S.F.

and Elizabeth Heese, O.S.F.

Book Reviews:

Religious in the 1983 Code: New

Approaches to the New Law

by Elizabeth McDonough, O.P., J.C.D.

Patrick Cogan, S.A.

Living the Vows: The Emotional Conflicts of Celibate Religious

by Robert J. McAllister, M.D., Ph.D.

Patrick J. Howell, S.J.

The Deification of Man: St. Gregory

Palamas and the Orthodox Tradition

by Georgios I. Mantzaridis, translated

from the Greek by Liadain Sherrard

Brother Jeffrey Gros, F.S.C.

VOLUME 7 NUMBER 2

Today's Church Needs Women's

Leadership

Helen Doohan, Ed.D.

Evaluating Apostolic Communities

John Carroll Futrell, S.J., S.T.D.

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ALASKA 2 Anchorage	ILLINOIS 12 Chicago 13 Moline	NEW MEXICO 21 Santa Fe	CANADA 34 Halifax 35 Montreal 36 Winnipeg	HONG KONG 47 Bombay 48 New Delhi 49 Ranchi	MEXICO 59 Acapulco
CALIFORNIA 3 Los Angeles 4 Oakland 5 San Diego 6 San Francisco	IOWA 14 Sioux City	OHIO 23 Cincinnati	AUSTRALIA 37 Melbourne 38 Perth 39 Sydney	IRELAND 50 Dublin	PERU 60 Lima
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